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gy All stationed preschers in the Methodist Ep al Church are authorised agents for their locality.

UNDERCURRENT.

Beneath the fret and foam of the stream
The undercurrent floweth,
Steady and strong it sweeps along,
By night and day it goeth.
When its banks are bright with flowery bloor
Or when winter's chain has bound it,
On to the sea, it turns not back,
Nor stops for the charms around it.

Our lives flow on to the deep, deep sea Between banks of joy or sorrow; And whether the years bring smiles or They always bring the morrow. tendy and strong we're borne along Through the waters' fret and worr nt we may not for a moment stay, Though we cannot haste or hurry.

But the mighty force of the boundless deep is the source of the streamlet's motion, And it will not rest till it finds the breast Of the distart, dark-blue ocean. So love is the power that draws our souls To a union naught can sever, When, giad and free, we shall reach the sea Of the beautiful, bright forever. Providence, R. I.

The Outlook.

There is an immense basin north of the St. Law ence, at the bottom of which is the gree St. John, the source of the Sagu River, whose forests have never been ex plored by a white man. Indians have told of the marvels and mysteries of the great wood; but now Archibald Stuart, a young Scotsman, with a single Indian guide, has compassed the mysterious inland sea. To his surprise, he found large areas of valuber and immense tracts of valuable gricultural lands in what had been supposed to be an impracticable wilderness.

Famine has come, with the Japanese and Chinese armies, to Korea. Ye Sung Soo, the minism Korea at Washington, says that more than a million of peasants, from the invasion and the failure of crops for two years, are on the verge of starvation. A New York religious paper has undertaken to collect and forward a cargo of grain to the stricken people. The State Department refuses aid, as a single cargo could do little to relieve the want of a million; and then it is thought the invaders would reap more advantage from it than the peasants.

The fruit product of California this year is un-precedented. Though the canneries are in full blast, only a small part of the crop can thus secured. Immense quantities are skipped for the East and for Europe. New York is the great Eastern depot. Ten, twenty, forty carloads in a day pour into that city. The Eastern trade began in 1867, hen a few packages were sent by express, ad at a loss. But the trade has grown with th year, when in a single day and by a New York. Other cities, of course, share with New York, and shipments are made

Mrs. Adams, the widow of the late J. Q. Adams aire in her own right, is one of the Pifty Associates"—the cabalistic name a combination of capitalists in Boston. of a combination of capitalists in Originally there were just fifty of the Asso-tionally there were just fifty of the Asso-base broken up ice, but the shares have been broken up bing heirs. The "Fifty Associates" is now

really a corporation with a capital stock of \$1,000,000, divided into one thousand shares of \$1,000 each. Each share pays a dividend of \$120 annually, and is now valued at \$3,200. The "Fifty Associates" own the Exchange Building, the most magnificent business structure in Boston. The corporation holds by a special charter, but it is thought the next legislature will place it on the same basis with other corporations.

News comes through a correspondent of the London Times that a protocol has been signed, uniting Guatemala, Nicaragua, Salvador and Honduras into one State, to be known as the Central American Republic. Costa Rica, though represented in the conference, declined to sign the protocol.

Some members of Congress seem to think Senator Stanford took home to California more mill-ions than were his due. The judiciary com-mittee of the Senate has drafted a bill, making it the duty of the Attorney-Gen e to be instituted in the United States Circuit Court, for the district of California h suit, or suits, as he may ju to enforce any claim of the United States against the Stanford estate, and to have it as promptly prosecuted as the interests of justice will permit. To enable him to do the work, \$10,000 are placed at the disposal

Sante Caserie fied last week, according to sen-tence, under the guillotine. He slept quietly the night before, and when, in the morning, informed that he could have the services of an advocate and priest, he replied that he had need of neither. Buch fanatios, trained to violence, are usually fearless; but the assassin of President Carnot trembled violently as he approached the death instru-ment, which did its work at a stroke.

The University of Wisconsin has Professor Richa The University of Wisconsia and Provinces in Charles

T. Ely on trial for promulgating socialistic doctrines in a book he lately published on the subject. We do not quite understand whether it is Professor Ely who is put on trial, or the Regents of the University of Wisconsin. We incline to the opinion that it will turn out to be the Regents of the University.

The Tariff.

The new Tariff bill has touched the goal, though the master of the game has not de-clared the result. The Senate no doubt has it, as the President will make clear. At et, so men think at this writing. When returned to the Senate, with the humiliat-ing endorsement of the House, the bill quickly received confirmation and was taken by the President to Gray Gables to be Notwithstanding its endo ment of the Senate amendments, the House passed several "pop-gun" bills condemn-ing the measures it had just endorsed These, on going to the Senate, were referred to the Finance committee, where they are destined to lie buried until the day of doom. It is generally believed that the bill as passed will receive the President's approval.

The Article on Education.

The progress of the Constitutional Convention, in session at Albany, has been watched with intense interest by the whole people of the republic. Here is being fought an important battle for free institutions on this continent. A cardinal point in e concerns the publi ool sys Shall it be maintaine ed in its integrity? In a State dominated by the great city of New York, where Romanism is so strong, there was the greatest danger of some yielding to ecclesiastical demands. The leaders of Rome were sure to ask for much more than could be secured; but in this instance they have been checkmated by a body of delegates ready to contend for the rights of a free people. The committee on Education have adopted an article comprising four

sections, the last of which guards the school fund in the following language: —

SEC. 4. Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorise or permit either to be used, directly or indirectly, in aiding or main-taining, other than for examination or inspec-tion, of any school or institution of learning, wholly or partly under the control or discring, wholly or partly under the control or direction of any religious denomination, or in which any denominational tenet or dostrine is taught. This section shall not apply to schools in institutions subject to the visitation and inspection of the State Board of Charities.

This part of the draft will, no doubt, be approved by the majority of the Convention and pass unchanged into the new constitu-

The Korean Struggle.

Though we are furnished with few details. it is evident that the struggle between China and Japan approaches a crisis. Severe fighting cannot be far away. Troops have on pouring in from both countrie the indications are that the armies will meet near Seoul, where the Japanese are planted in force. The navies of the two nations will actively co-operate with the land forces; but though the navies will be brought into operation, the determinative acts of the war will probably be performed by the military troops. Report has it that 50,000 soldiers have been landed from Japan, and probably an equally large number from The Japanese government is se ing to place a loan of \$50,000,000. The official investigation into the destruction of the "Kow-Shing" has resulted in a verdict charging the sinking upon the Japanese.

England and France in Africa.

England and France, which have so often met nearer home, have now come face to face in the interior of Africa. England began her march to the interior at the Cape of Good Hope; France at Algeria and the northwest coast. The former has steadily moved north, fortifying the places in the rear, until she has touched the Congo State; the latter has moved south, across the desert, gaining foothold by the sea and sching toward the interior. In spite of all the treaty provisions, the Congo State will be ultimately brought under English control. The strip of land extending from Lake Victoria to the Egyptian Soudan is d by England as a highway from the Cape to Egypt. Some three months ago England formed a treaty with the Congo State, by which this coveted territory pa under English control. The treaty, how ever, was found to have such structural defects as to render it worthless. Meantime France has made a move in the same direction. The Congo State, in another treaty with France, repudiates the former treaty with the English, and codes to France all the territory between the basins of the Congo and the Nile. Here is the battle-ground of the not distant future, in the Egyptian Soudan.

New Treaty with China.

The new treaty with China, ratified by the Senate last week shortly after we went to press, gives us as a nation a new standing in ourt and before the world. For several years our position had been anything but honorable. We were living in violation of a treaty we had secured ourselves; and worse even than that, we had enacted the Geary law in violation of the most express treaty stipulations. If the Pacific coast insisted on the exclusion of the Chinese, it was certainly proper that we should have a new deal with the Chinese government, and that her people should not be dealt with contrary to law. By the new treaty no Chinese laborers are to come into this country for ten years, and those Chinese who, hav-ing gained a residence here, have returned ing gained a residence here, have returned to China, are not permitted to come back to America after an absence of one year, except under certain peculiar con-ditions. This article does not exclude merchants, professional men and travelers, who are allowed to enter the country and | York city.

to dwell here; nor does it prevent laborers from passing through the States on their way to other countries. The Chinese al-ready here are allowed to remain with all the privileges of other foreign-born persons save that of naturalisation. To secure the government against the introduction of other Chinese, those here are to be regis-tered. American laborers in China are to be registered in the same way. Notwithstand-ing these severe provisions of the treaty, the Pacific coast Senators refused to vote for the ratification. They would be satisfied with nothing less than the total exclusion of the entire race from the country, but to of the entire race from the country, but to this extreme view the Senators from other sections could not agree. The gravamen was labor, and the Senate did wisely in stop-ping at that mete. The treaty will be satis-factory in that it clearly defines our posi-tion as a nation in regard to Chinese immi-

Musical Library.

The Boston City Library, one of the most varied and rich in the country, has many collections by specialists in various departments of human knowledge. It has a fresh and valuable acquisition in the recent gift of one of our citizens, Mr. A. A. Brown, a gentleman of large means and cultivated stes. His tastes have a musical direction, and for the past forty years he has been filling his library with all that is rare and valuable in his chosen department. To secure the works of the masters he has ran-sacked the markets of Europe again and again. The result has been the accumulation of 12,000 volumes, bound in the richest leathers and ranging in price from \$8 or \$3 up to \$100 and \$250 a volume. It is probably the richest collection of the kind in untry, and it is now presented to the city for the new library building. This monumental collection will not only keep fresh the memory of the donor, but will afford both pleasure and profit to those in the city who indulge a musical taste. This Brown collection will be regarded as one of the choicest in the city library.

The Salvation Army.

The Salvation Army has concluded to fortify in New York. The new building to be erected as a headquarters, in West Fourseenth Street, at an expense of \$325,000, testifies at once to the courage and energy of the organisation and to the favor it has found with men of large wealth and strong religious convictions. The great expens of a structure so large and imposing is clearly beyond the means of a poor society; they must draw upon men favored with large means. We understand that, among the large contributors to the enterprise, are Mr. Cornell, a wealthy Methodist, and Mr. Colgate, a wealthy Baptist, men who see the spiritual destitution of the lower part of the city and who believe the Salvation Army, which has wrought so effectually among the destitute in London, can reach the "submerged tenth" in our great met-ropolitan city. The faith they cherish in the enterprise is evidenced by their liberal contributions. The Methodists one hundred and fifty years ago, in attempting to reach this class, were met everywhere with soorn and reproach. The battle fought by the Wesleys has made the way easier for the cohorts of General Booth. A new sentiment has been created toward the unfortunate and depressed classes. The Methodists and Baptists have followed revival lines and have been concerned for the lower strata of society above any of the Protestant denominations, and we find here the hands extended most liberally to aid the Salvation Army. The Army has never been as largely successful here as in England and in the English colonies. Perhaps it has in the E never had a fair chance. Its meth certainly not been altogether agreeable to the taste of our people, and it cannot be said that it had a firm foothold on our soil. This new movement gives the Army a commanding position in the centre of New

"HEIMGANG."

"Heimgang!" So the German peopl Whisper when they hear the bell Tolling from some gray old steeple Death's familiar tale to tell; When they sear the organ dirges Swelling out from chapel dome, And the singers' chanting surges: "Heimgang!" Always going hom

"Heimgang!" Quaint and tender saying
In the grand old German tongue.
That hath shaped Melancthon's praying,
And the hymns that Luther sung;
Blessed is our loving Maker,
That, where'er our feet shall roam,
Still we journey toward God's acre;
"Heimgang!" Always going home.

— Latheran World.

SANCTIFICATION - CURRENT VIEWS AND THE RIGHT VIEW.

II.

Blahop S. M. Merrill.

IT is not possible to understand sanctifica L tion as a distinct act of grace, without studying it in the light of its relation to other aspects of the complete work of salvation. This was indicated in the preceding article. Where three things are tial to a given result, each indispensable, it is not only difficult but useless to compare them for the purpose of estimating their relative value. If each is necessary, each may be esteemed as important as the whole; as the whole cannot be, in the absence of any of its parts.

Salvation is composed of three distinc elements — one gives freedom from con-demnation, and is in its nature and work legal; one gives life, and in its nature and work is vital; and the other gives purity, and in its nature and work is puritying. These elements are distinct in nature, and yet they work together as if one, springing from one source or cause, and coming into activity on one condition. The justified man is born again and purified from the defilement of all forgiven sin. He is a new creature. All the necessary elements of salvation concur and work together, each in its place and appropriate sphere. As in the body one member cannot say to any the body one member cannot say to an other member, "I have no need of thee, so in this gracious work one element cannot say that any other element is needless. God has tempered them one to another, and all are necessary. Believing this, it is only important to add that one of these elements is not the product of the other. Each in respect of the others is independent, as omes from the divine source by original endowment. Hence there is neither superiority nor inferiority in these gifts of

An important practical question arise here, which has disturbed anxious minds It is, "Shall the believer distinguish the element of purity in his mind, and make it al object of pursuit or seeking, the speci without at the same time concerning himself about the other elements?" scarcely possible to do this intelligently, since one seldom analyses the concrete salvation desired, and would find the effort rather distracting than helpful in earness devotions. If purity of heart is emphasize and specially sought, it is probably the life element becomes vigorous, so as to stir the energies of the soul to activity in drawing near to God for the fullness of His blessing. The heart's real anxiety in such condition is simply for more of God, for His manifested presence in vivitying the soul and assimilating it in His own way. The heart struggling for purity cries out for God, for the living God; and if God comes He comes without waiting for His nee child to accomplish the intellectual analy of the generic salvation, so as to specify the elements composing it and rightly to dis-He who seeks God seeks holiness, and life, and power, and victory and all there is in salvation. As the object of faith is the Son of God, risen and exalted, and not merely the blessings He purchas in severalty, so in receiving Him the b liever receives whatever is in Him, with all needed spiritual illumination and helpful-

Is it said that we " must be definite in our aim, fixing the mind on a specific blessing, and asking for that particular thing?" There is no doubt that much explicitness in that so far forth as we can kn thing we want, we may ask for it in sub-mission to the Divine will; but this does not carry with it the implication that we must ruish in thought between pardon and distir purity, and between the life element in th soul and the purifying process, and ask for this and not for that. If we put away sin, and lift up our souls to God in holy co cration for the increase of knowledge and love, earnestly desiring the death unto sin life unto righteousness, no disap-

pointment need be apprehended by reason of any failure to designate the distinct element in the saving process most urgently needed. These elements are not so clearly marked that faith may apprehend them separately and with infallible discrimination.

The question is sometimes asked with evident sincerity, "Is there any such thing as growing into purity or holiness?" The

as growing into purity or holiness?" The full answer is both negative and affirmative. There is a slight difference to be noted between growing in grace and growing into grace, and also between growing in purity and into purity. The difference is called slight because it is slight, and has not half the importance that is sometimes attached to it. Growth is more properly predicated of life, as only such things as have life in them can grow literally. As the life implanted in the soul in regeneration expands and gathers strength, there is a normal spiritual growth, with the development of new powers and activities, a veritable innew powers and activities, a verite crease of spiritual vitality which lifts the renewed man into nearer and holier communion with God. Every accession of spiritual force or energy advances the divine life and induces in the soul greater conformity to the law of love. In this sense there is a growth in grace and a growth into mor grace. But in a soul without grace or any element of spiritual life there is no growth, and such an one cannot develop or improve what it does not possess. Life must be given from God before the process of

growth can begin.

In a less literal sense growth is affirmed of things without life. A building grows as s towards completion. A city it adva grows as it increases in population. A man grows in knowledge as he accumulates information; he grows in wealth as he in-creases his possessions. There is a growth creases his possessions. There is a growth by accretion. Thus a man grows into more knowledge and into larger wealth. In this sense he who advances in purity grows in purity and into purity. The babe in Christ is in Ohrist, and therefore in grace, and if it abide in Ohrist and increase in grace it grows in grace and into grace. If with its steadfastness and increase of grace it be-come more and more holy, it grows in holiss and into holiness — into a higher s or degree of holiness. Thus it appears that the use often made of this distinction between growing "in" and "into" is a profitless play upon words without doctrinal significance; yet it tends to mislead the uspecting when employed as it some times has been by dexterous manipulators

The vital doctrine of spiritual growth is intimately related to sanctification and hoss. Although sanctification is a work and not a growth, it nevertheless advance with the development of spiritual life which is a growth, and therefore it is neither erroneous nor misleading to designate all spiritual advancement as growth. The word of God grew as it advanced in influence and ower over men; the church grew as the disciples were multiplied; the believer ws up into Christ as he takes on more and more of His life and spirit; so that growth may be affirmed of whatever eleent or aspect of Christian attainment exhibits increase or real progress. The work of sanctification goes on in the soul on the same conditions that secure the growth in grace. It is therefore impossible to find a believer complying with the conditions of growth, and developing a deeper and broader experience in the vital forces of the Christian life, who does not correspondingly increase in holiness. While there is in curate conception a distinction between the growth and the corresponding work of the Spirit in sanctification, the distinction is not so palpable as to be practically important, and certainly not so as to have bearing on the actual development of relig-ion in the soul. The work and the growth reciprocally aid each other. Sanctification removes obstructions to growth, and the Spirit that purges also quickens and inten-sifies the powers of the "new man."

It is neither assumed nor presumed that any one intentionally disparages growth in Christian character in the interest of some phase of the great work of sanctification; but the fact cannot be ignored that this ree constant repetition of the declaration that one "cannot grow into grace," in connection with the emphasis given to the instantaneous feature of the rk. The broader and better view accepts all that is instantaneous, and all that is continuous, and consistently holds that growth in the divine life is growth in holiness. Indeed, so continuous is the work of sanctifi-cation that it is never safe to assume that it is finished, or that it becomes a historical event to be dated and labeled as belonging

ctification of yester day will not suffice for today. New battles with the world and the flesh call for new victories, and new exposures to pollution demand new appropriations of atoning blood day by day. Sanctification, like the mercies of God, must be new every morning. We might as well expect the sunlight of vectories to answer our peeds today as of yesterday to answer our needs today, as to expect that the work wrought for us in past time will meet the nece sities of the future. There must be an "abiding in Christ," a continuous drawing from Him of life and purity, as the branch abiding in the vine draws nourishment from the vine dingly.

As sanctification means cleansing, to be notified wholly is to be cleansed through out, or in every faculty or power of the soul. The mind, will, affections, conscience, imagination, desires — all are made clean. So far as control or government is con-cerned, the old passions and impulses which are not physical are purged away. Evil tempers, like pride, anger, jealousy, petu-lance, censoriousness, are slain and cast out, giving large room for the development of love, meekness, gentleness, kindness, and sweetness. The germ of these new graces is implanted in regeneration, but their growth is retarded so long as san cation is incomplete. When the old leaven of carnality is purged by the action of th Holy Spirit, or by the "expulsive power of the new affection," or by the inward grafting of the truth, the graces of the new life advance rapidly towards maturity or per-fection. The mind that was in Christ takes e of the mind of selfishness. of Christ triumphs over the love of the world. The gentleness of Christ clother the whole life with whatever is lovely and of good report, making it impossible for the sanctified to be morose or sour. When every thought is brought into captivity to the obedience of Christ, envy and strife expire, and fault-finding with the church, or with those of smaller attainments, beco too obnoxious to be endured or cherished The beauty of the sanctified life is always attractive. It never repels by assu sanctimonious airs. It never treats con-temptuously the attainments of others. It is broad, generous, noble; it is a life of faith, steady, unfluctuating, ever-increas-ing, and leading onward to new experiences in the knowledge and love of God. He who is wholly sanctified is most certainly "going on to perfection"—an attainment to be exhibited in the maturity and ripeness of the fruit of the Spirit.

Chicago, Ill.

HOW A GREAT ENGINEER WAS MADE.

SIR EDWIN ARNOLD contributes an article entitled "The Two Bridges" to the School Bulletin and New York State Edu-cational Journal. It reads like a romance and is well worth the attention of parents and teachers who have what they deem "stupid" children to train: —

"One afternoon there came to the gate of my garden in Egbaston, the boy I considered the most stupid and hopeless in all my classes. He was tall and ungainly, although good-looking; very shy and silent; dooile and respectful enough, but always behindhand with some among his tasks, and, consequently, forever at the bottom of his form; the sort of lad no master troubles himself about. I must confess I had given up all ides of making anything out of him, at any rate as regarded certain impor-I had given up all ides of making anything out of him, at any rate as regarded certain important lessons—a helpless, dull, unwilling, profit-less dunce—so I imagined; and so 1 had reluctantly come to treat him.

"With him came into my garden a pretty girl

a year younger, who explained that 'Trotter' wanted badly to see me, but did not dare to venture alone; and so, being his friend and living with his mother, she had accompanied him. Possibly that made me more indulgent to the hulking, stupid, silent youth; for there were great, bright tears in the girl's blue eyes, and she held the big, nervous fellow by the edge of his cost, as if she feared he would run away from shame or fright. And then she softly related how good a boy he was to his mother, and how hard he worked to learn his school tasks, and how miserable he became at his repeated failures and his perpetual ignominy at the bottom of the and his perpetual ignominy at the bottom or the form, and how all-important it was that he should pass a forthcoming examination, on which his future bread and meat would depend, and that she had accordingly persuaded him to come straight to me, and now desired very ardently to make me understand that 'Trotter' was burning with desire to win my good opinions, and that she and his mother thought he could not be really stupid, because there were other lessons, outside geometry and what not, which he always did well, and he had, moreover, invented two or three remarkable improvements for a steel-rolling factory.

for a steel-rolling factory.

"So I made the poor lad speak for himself; and then he ruefully explained how he had never

for one fleeting moment understood any atom of Euclid, nor why it was ever written or taught at all, with other special difficulties in his course—certain subjects being all the time, as I myself well knew, easy enough to him. The truth was, he was no more stupid than the other average 'Brummagom' boys. He was a proud, silent, well-meaning lad, who had been vilely taught at the beginning; for teaching is a fine art, and very few really understand it.

"His humility and carnestness meited me, as well as the tears in the blue eyes of his little

well as the tears in the blue eyes of his little friend. I sent her home, and made him stop to well as the tears in the blue eyes of his little friend. I sent her home, and made him stop to tes, and that afternoon we tore up Euclid by the roots: we divested ourselves of all the false terror inspired in young minds by that ancient name; we went behind the old Alexandrian geometer, and found him out in his plan, his purposes, his beginnings, his fallacies, and his

merits.

"I told 'Trotter' not to be ashamed at any little personal difficulties, since King Ptolemy had boggled like himself at the foot of the 'Asses' Bridge,' and had asked Euclid one day, in Alexandria, if he could not make it all a bit easier, to which the ancient mathematician replied that 'There is no royal road to learning.' 'But there is, Trotter,' I said, 'a very broad and good King's Highway, by means of which nothing is difficult, nothing abstruse. It is just as easy to learn the binominal theorem, or Persian, or Sanskrit, or Euclid, or navigation, or chem. or Sanskrit, or Euclid, or navigation, or cher is ty, as it is to mow grass or shear a sheep. The secret is to be rightly taught, or to teach your-self rightly from the beginning, making sure of every step taken, and bearing in mind that most learning is very simple, and that most school-books do their very best to render it obscure and senseless.

"Well, with that we built up Euclid for oursolves. Trotter came to me privately, day by day; and we attacked that fatal Fifth Proposi-tion of the First Book as Napoleon his enemies at the Bridge of Arcola. We surveyed it, we made colored sections of it, so that he ended by knowing all its intricate triangles. We mapped out and marked its angles and lines, so that we came to be able to prove the theorem by colors or numbers just as well as by letters. We worked out deductions and corollaries from it, until, like a kind of geometrical Clapham Junction, or the big railway bridges one over the other at Birmingham, we had all sorts of supplementary built over it and under it.

"And, as he grasped the raison d'èire of Euclid, his terrors changed to pleasure. The lad became the finest demonstrator in the class, always at top for geometry.
"Well, that was one bridge. As I was cro

ing Canada many and many a year afterward, in the new and wonderful region which extends between Vancouver and Winnipeg, we came upon a 'junction'—and right upon a very im-portant ceremony: the opening of a most reportant ceremony: the opening of a markable bridge, built over a most impetuous and unrestrainable river, and connecting in a most momentous manner for commerce and in-We had to stay over night at the station, and decided to be present at the inauguration of the new bridge

" Having received a very polite invitation to attend, I repaired to the superintending engineer of the district, in order to obtain some particulars of time and place.

"Inquiring at the door, I was told that the superintending engineer was for the moment out, but his wife, whose name I did not catch out, but his wife, whose name I did not catch, would see me. Looking round the walls of match-board in a casual manner, I spied, to my astonishment, among pictures of various kinds, a photographic view of King Edward's School, Birmingham, and close beside it—the Fifth Proposition of the First Book of Euclid, with the angles and triangles done in divers colors, and underneath it written, 'My First Bridge.' Near at hand was a truly superb picture of the new Canadian bridge, in all its glory of iron an timber, with the rushing, forest-born river in-nocuously whirling ice slabs and slags benesh swide arches; while in the corner I read the words, very neatly inscribed, 'His Second Bridge.'

"Just then the door opened and there came in "Just then the door opened and there came in the nicest, brightest, most open-faced matron that can be imagined, leading a handsome boy of ten or twelve years by the hand. In an in-stant, after all these years, we had recognised each other. She was the very same girl with the blue eyes who had brought Trotter up to me in his deep were about Euclid; and Trotter—none other than the melancholy Trotter—was the great and glad mechanical hero of the occasion, the triumphant engineer who had spanned the Red River with his world-admired bridge."

Florence Nightingale, now 74 years old and in delicate health, lives in a retired corne West London, hardly known by her n bors. To an American who recently her, she expressed her pleasure at receiving many letters from America, and mening many letters from America, and men-tioned with satisfaction the testimonial re-ceived from the American government in return for her suggestions for the improve-ment of the hospital service in the civil war. From the French government she received similar testimonials. Her rooms are alled with pietures, books, medals and bits of brica-brac presented to her at various times. She is touched by the recognition of her services and by the generous words on-stantly coming to her from strangers, often from those beyond the seas, while ale rejoices in the improved hospital service among Christian nations. THE THEOLOGICAL DRIFT IN THE OLD WORLD.

Prof. W. T. Davison, D. D. WHILE this article is being penned,

Wesleyan Conference

is just closing its sessions in the neighbor-ing city of Birmingham. The able and elo-quent representative of the Methodist quent representative of the Methodist Episcopal Church, Bishop Andrews, has interested the Conference by his account of the "theological drift" on the western side of the Atlantic, and has doubtless formed his own conclusions as to the course and current of theological thought in this country. It is not altogether easy to form such a judgment by attending the debates of the Conference itself. Those who do not understand the working of Methodism are usually disappointed by the reports of those debates, there being so little in them to interest the outside public, and especially so little of theological or general social interest. Those who do understand Methodism know that our "Annual Conference" is a that our "Annual Conference" is a administrative machine, of great omplexity and great potency, intensely in-teresting to those who care for elaborate ecclesiastical machinery, but to most others dry as "remainder bisouit after a voyage." dry as "remainder biscuit after a voyage."
The winding up simultaneously of a few
thousand clocks, each with its own separate onstruction and peculiarities, is interest-ng — chiefly to clockmakers. None the less, a careful observer will find

None the less, a careful observer will find many things to note, of no little significance. It is something that in a large church with two or three thousand ministers and nearly twenty thousand lay preachers, there is hardly any doctrinal discussion of importance. This year there has been Occasionally difference of opinion is manifested; as, for example, in the discus-sions concerning baptism a few years ago. But the differences, even when giving rise to warm debate, have nearly always been in themselves comparatively slight and on points of secondary importance. Occasionally, also, resignations on doctrinal grounds are received, but these usually give rise to no discussion. It may perhaps be thought that this absence of doctrinal discussion is not altogether healthy; it may be said that it implies little interest in theology; or it may be surmised that so many teachers ot possibly think exactly alike and that differences of opinion are kept in the background and little said about them. Neither of these inferences would be just. The interest of the Conference in theological points is soute, whenever such points arise. A few years ago, when a somewhat serious question as to the ortho-doxy of a minister was raised, every ear in the Conference was attention, and the num-ber of eager would-be speakers was very large. That there are innumerable shades of opinion on almost every theological top-ic is inevitable, if the word "shades" be rightly understood to mean those suggests or slight variations in modes of conceiving or presenting doctrine which are simply marks of healthy activity, individuality and independence of thought, exhibited by various minds at work upon the most important and many-sided of theme

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Agreement upon Cardinal Topics

is little short of wonderful. It is the m remarkable in an age so distinguished as ours for upheaval of thought and disturb-ance of ancient theological landmarks. The doctrinal homogeneousness of Wesleyan Methodism is due perhaps partly to the compactness of organization, the frequency of brotherly intercourse, and the rapid inter change of pulpits and pastoral charges which are characteristic of the body. But it is largely due, I venture to think, to the emphasis which has always been laid upon the practical aspects of Christian doctrine. We desire above all things a working theexy. Speculation is at a discount among men who happily still regard it as their one mission to "spread Scriptural holiness throughout the land." That body of teach-ing which in the hands of faithful men has by the Divine 8 the last one hundred and fifty years in the work of evangelization and building up of churches, has acquired a hold which no amount of charters. ant of abstract reasoning in its favor

"What we have felt and seen, With confidence we tell."

The theology of experience is stable when theories are tottering and speculative sys-tems vanishing into thin air.

nished by the delivery and publication of

This lectureship has been in existence now about a quarter of a century. Under its provisions an address is delivered during the Conference on some cardinal theological subject, the spoken words being usually only an abstract of the most important parts of a volume published at the same time, constituting the lecture proper. This year the Henley lecturer was Prof. G. G. year the Henley lecturer was Prof. G. G. Findlay, B. A., of Headingley College, whose ability as a Biblical student and commentator has been proved by valuable works, chiefly in elucidation of St. Paul's pistles. The subject of the lecture was ost timely — "Christian Doctrine and orals Viewed in their Conne the handling it received could not fail to commend it both to hearers and reads The argument can only be judged of in its full published form, and the volume which is now before me illustrates both the firm grasp with which theology takes hold of our ministers and the investment of the contract of the our ministers and the importance they con-stantly give to its practical aspects. Prof. Findlay is in this matter only typical of his brethren. He is not in the first instance a theologian, but a Biblical student and expositor. In this lecture, however, he exhib-its theological insight and grasp of no or-dinary kind; and while in ability he certainly has proved his eminence, I think it will be generally acknowledged that so far as habit and attitude of mind are concerned, he only speaks for the rank and file of th ministry. In days when theology is at a discount, the ministers who have just been meeting here in Conference retain a deep and vivid interest in all its bearings, but especially in those which affect its practical application in sermons and in the conduct of actual life.

No piece of apologetics could be better timed than one which shows the connection of Christian faith and practice. The disposition to put asunder these two this which God has joined together, is incre-ingly strong in this generation. "Pur morals, improve society, but drop all refer-ence to theological subtleties," is the cry of many who ought to know better than to expect fruit without trunk and roots. Again, the complaint is frequently made that cer-tain doctrines of Christianity are not in harmony with the teachings of the enlightened moral sense of the nineteenth century; although every one knows that such en-lightenment and purification as the modern conscience has received have come mainly from Christianity. Both of these objec tions, together with many others, are well met by Mr. Findlay's instructive exposition. For what is needed in this matter more than anything else is exposition of doctrine, marked by moral and spiritual insight and knowledge of modern thought and needs The lines of the children's hymn say, "If all the world my Saviour knew, then all the world would love Him too." The attraction of Christian doctrine is felt by all who really know it. But knowledge of the reality in its depth of significance and power over the human heart is as rare as acquaintance bare outlines of the facts and our rent belief of Christianity is common. The value of Prof. Findlay's book lies in its skillful and sympathetic "commending of the truth to every man's conscience in the sight of God."

It is difficult to illustrate this by extracts The leading doctrines of Christianity - the fatherhood of God, the incarnation of the Son, the indwelling of the Spirit, the expiation of the Cross, judgment and life eternal are dealt with at length from the point of view indicated. One passage may be given to illustrate the way in which old truth may be presented so as to commend itself to the current thought of a generation, though it is injured by its separation from the con-text: "Salvation by faith in Ohrist is a perfect example of organic co-operation, of the unity of the collective and the individ-The act of faith which links the soul to the dying Saviour, how much it con-tains! how profound and rich is its moral e! It marks the hour of new birth, the crisis of one's interior history. Such a faith, intelligently exercised, is intrinsically and in all respects saving to the soul; it is at once a justifying and a sanctiand brings his nature at its spring and in all its depths into communion with the regenerating influence of the Spirit of God. It is on the one hand a confession and renunciation of sin, viewed in the light of Christ's cross, abborred as the cause of the Redeemer's suffering, slain in His death. On the other hand, it grafts the soul into Christ, One could hardly desire a better proof of the original, immortal stock of humanity, the positions here taken up than is fur-

the san and strength of the Vine of which it now becomes a restored, inherent branch.

... Thus to acknowledge Him, to see
Him for what He is, to perceive the divinity of His life and the redemption that is in
His death — in a word, to believe in Him —
is to be in ideal already like Him; and all
holiness consists in germ in a true faith in
Jesus Christ crucified."

On the subject of Bibliog existeding

On the subject of Biblical criticism, Prof. Findlay's Views

are, if I may be permitted to say so, marked by that combination of knowledge and reverence which promises to resolve the diffi-culties and banish many of the spectres that have haunted and troubled the minds of many good men of late. Such a scholar as Mr. Findlay is not likely to deprecate or to fear research; such a devout student of Di-vine truth as he is, is sure not to lay rash hands upon the ark of God. He tells us that the inquiries of Biblical criticism are "inevitable, and must be pursued with the integrity and exactness which do honor to the Spirit of truth." But the Scriptures contain indelible witness within themselves of that Spirit of truth "who has burnt His signature into the conscience as by the fire of God." A man who has the witness in himself will "not be overmuch troubled by obscurities of the traditional text or dises in chronological figures, by the friction that arises in adjusting the frame-work of the Jewish history to the data derived from other sources, and the change of view that take place in regard to matt of literary authorship and the order of development in doctrine, so long as the spiritual teachings of the Bible, the testimony of Jesus and the revelation of the Father, remain to him." The duty of the hour undoubtedly is, as the lecturer says, to honor God by candor and courage, by a faith exnt and obedient to His guiding, and by "a patient and self-distrusting faith that ads to take forms and conventions and notions of our own, and opinions of the man or party, for the eternal truths of the king-

These brief extracts from the one formal theological deliverance of our Conference will show that ecclesiastical administration does not blind us to the important present-day significance of great spiritual verities. Sermons, official and other, might be quoted to the same effect. The pre ing of the present generation in our church is not theological, but theology is never far off from its utterances. A deep doctrinal unity underlies all those superficial differences of opinion concerning modes of action and organization which make so much stir and yet mean so little. These are important in themselves and in their pla No theologian who has studied history will disparage ecclesiastical organization. He knows how clese is the connection between church thought and church order. the shaping, vitalizing thought is the most important element both for the man and for the community, and it is matter of profound thankfulness that in the Wesleyan Methodism of today there is such real and close unity of thought and sentiment, and such a widespread determination to prove

its Divine origin by showing its power in aracter and in life

Handsworth College, Birmingham, Eng.

The Still Hour.

The Christian who never detected any pride in his heart, in connection with his worshiping God, must have very poor eyesight. If there be any Christian who will say that he is perfectly free from any sort of pride in any form of di-vine worship, then it must be soknowledged that he has obtained a wirespiece control. vine worship, then it must be acknowledged that he has obtained a miraculous control of himself, and also that he has a most complete understanding of his whole heart. But, dear, ordinary Christian, have you not, when favored with nunsual freedom in prayer, congratulated yourself on your superior gift in prayer? Have you not fancied that but few could pray as functily, so impressively, so acceptably as you could? And when you have testified, have you not sometimes thought that scarcely any one also could be quite so effective? Think on these things! things!

Much Fruit.

This is what our Lord wants us to bring forth.
and He says that we will do so if we comply with the conditions which He points out. One primary condition is that of abiding in Him. We are to abide in Him and He is to abide in us; then as surely as the branch abiding in the vine brings forth much fruit, we shall yield much fruit. But the branch cannot of itself. much fruit. But the branch cannot of itself bear any fruit—any good fruit. It is the life of Christ flowing through the abiding branch which gives the power and blessing of fruitage. So the fruit depends upon both Christ and the Christian. And how much fruit? Christ does not tell, and we cannot tell. We never can say how much good fruit we bear. There is no measure to gage it, nor any scales to weigh it. We may often feel discouraged and say that we We may often feel discouraged and say that we bear but little, but Christ says that we do hear much, and this is enough to know.

It is a very subtle evil. It is also very decep tive. It is a fact that but exceedingly few people possessed of it are aware of its presence in their hearts. They can readily detect it in others, but cannot or will not see it in themselves. If told cannot or will not see it in thomselves. If told that they are jealous, they deny it with indigna-tion. They may own that they do not feel just right towards a certain one, and they may sus-pect that this feeling is jealousy, but they do not like the name, and so they eall it something not like the name, and so thay call it something else. They give it a ulcer name. And how this lively evil makes mischief among Christianal It plays havoc with choirs. It blights ministerial usofulness. It breaks up close friendships. It eats out true spirituality. It hamstrings Chris-tian energy. Banish the demon of jealousy!

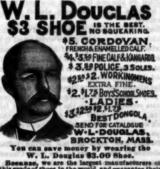
Legible Saints.

An old-time writer says: "Saints are not so visible, so legible, as they should be. We can hardly spell out anything that savors of true Christianity. It would pose a discerning Christian to pick grace out of the lives of some professors; it is couched under such sinful mixtures, is in such a worldly dress, that it does not look like itself." Too true. If one would be a Christian at all, let him be distinctly legible. The title of his faith should be written so largely and pissinly that all can see it. The certificate of his new life should be so clear that any ungodly man can read it and know what it means. No Christian should advertise his religion in startling type, yet the type of his life should be so distinctly Christian that it can be read without a microscope.



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INDIAN EDUCATION IN ALBUQUERQUE. NEW MEXICO.

T is not an Eden — not even an Eder It is not an Eden—not even an Eden after the fall. There are no wild-rose tangles along the lanes. Thought, in the East, conceives this Albuquerque a flowerbed; one's bewilderment, out of the East, turns backward as Adam might across Eve's shoulders. Trees grow, if you water them as sweet-pea vines are watered; flowers are sickly; the hardy garden-growers back home are unlovely here. The Rio Grande shrinks among his quicksands till he is but a puny mountain suckling; the lava cliffs beyond his farther bank are dark, the cindered volcano cones above are dark, and beyond his farther bank are dark, the cindered volcano cones above are dark, and all the creative glories are heaped in ricous squandering against the west where the sun went out. Yonder are the Soccora Mountains, piliars the sky rests on; the Laguna ranges rise mistily blue beyond and above the black cones; here are the Jemez, the San Dia; the clouds are down, today—kneeling along the blue base like spirits at prayer, clinging like a silver tissue against prayer, clinging like a silver tissue against the rocks — and the peaks are rarely blue

Between Rio and the San Dia are the Indian School buildings, hospital, and cot-tages — separate houses for boys and girls. tages—separate notices for the parties out of suave theories—promulgated in Washington—that puts white habit and thought under these swart skins. At 6 a. s. rising bell; at 6,30 another bell—dormitory doors open 6.30 another bell—dormitory doors open with a rush, a tide of noisy morning voices flows down the stairs; a third bell—the brown boys, by companies, gather in lines, each with its captain, for the matron's morning inspection, so many needing shoe-strings, so many to be sent back to the bath-house for more cleansing of sleep from eyes and mouths; another pull of the hig ball, and from the porch rolls the drumbig bell, and from the porch rolls the drumt - step to step, bodies bent, swaying to the rolling drum-call, the pupils march to breakfast, arms swinging, all the flexile body timed to the shrill beating. Meat, bread and never butter, water; three meals a day, seven days a week! Sometimes beans instead of stewed meat, hominy or rice, dried fruit-pie, coffee without milk. Better dried fruit-ple, coffee without milk. Better than they get at home? Certainly! It ought to be better! There they fattened on dirt and idieness and unwashed self-ownership. They belong to the government now, hostage to a compulsory civilization — from A B O to the medley of geographic and arithmetic lore and nomenclature. Brain and body are kept in regimen of study and work — school; saddler, tailor, shoe and carpenter-shops, where the boys are taught trades; sewing, cooking, laundry-work, kitchen and dining-room service, and the art of cooking. These Indian brains and bodies require a varied food — the best — to make the best blood, to best meet the tax put upon their resources, to rise to civilizaput upon their resources, to rise to civiliza-tion and the white man's measure; but in my study of the system I have never seen a platter of eggs, a dish of potatoes, a single vegetable or plate of fresh fruit. Prunes, sometimes; occasionally biscuits. Some-times their plates are left unturned. You feel like another Squeers as you look at the dark faces, and feel a sick revulsion of stomach as you wonder how you would like that fare. Clean, to be sure, and plenty of it— but the weary sameness! And work and study to follow. It is a shame! If the government cannot afford to feed well these growing bodies and working brains, better in plain, every-day honesty, send them back till some halting Indian policy be evolved that has money enough in its coffers to properly nourish its prolégés. New onions and lettuce leaves and cabbage and fruit and vegetables would do more good — men-tal, moral, and physical — than brass but-tons on their blue suits and red braid. Better food they need, in God's name, to make better Indians in this fretted plan of

They are scrofulous and consumptive these Indian youths, from pitiable inter-marriage. They are innocently immoral, yet so susceptible to refinement. It gives one a queer feeling, as if the Nazarene had lately been this way, to find on these girls' dusky bosoms the silver cross hanging; to hear a halting voice, in simple Sunday evening gathering in chapel, tell you that "in my Father's house are many mansions," and "the Lord is my Shepherd." You thought He was yours, you know; but my and mine the slow Indian tongue is speaking back at you. We the people of the United States, you know; this is a Protestant government, but there is no preaching in Albuquerque Indian School. A Roman Catholic demurs. So we sak the Lord Jesus to please demurs. So we ask the Lord Jesus to please excuse us; we are political prey; and we

shut the great Lord out at the back door, and talk to the politician at the front door. No preaching, no divine sacrament! And down the lanes the Mexicans carry their hymn and song and doxology, and occa-sionally go to church in the town two miles

There are sweet, cultured women and good men in the Indian service; but with no drainage, and bad smells under the sun-shine and tainting the night cool; with bad water, and lemons forty cents a dozen; with salaries cut low — how can a govern-ment employé study his own health? It is resumption! Six pounds of flesh a month the employé may lose from his tired body
— a Shylock bond of human vitality paid to
the economic Moloch that scourges the
government. Carpets—where rooms are
carpeted—are sent, they say, from Washington offices. The sandstorms choke you, the sun shrivels your sinews and eats out the fat of your soul. Mail once a day, Backbiting and pettiness and complaints constitute the whip that threatens a conscientious, duty-filling employé; a complaint, and dismissal; no one knows why, save the one who stoops to stab a man — or woman — in the back. The employe pays for every bite of food he eats, for his bed-wash and the mess-cook, out of his pinched-in sal-ary! He dare not use a bar of government pap, nor have a stitch taken in his shoe in the shoe-shop. An official saunters about for awhile, smokes and chats, and suggests that this or that salary be cut down ployés may grow purse-proud on \$800, or even \$700, a year! And no thought is given to the mental and spiritual and physical hardships endured — where good salaries would make it an object to good men and good women, in all senses, to seek and re-tain positions in schools like Albuquerque. There are good men and women there, and their daily life is often a cross almost too hard for bearing. A little divine human-ness in putting yourself in his place would make even these brackish waters sweet.

The mountains are blue as eternal truth; the sands glitter like a sea of gold out on the the sands glitter like a sea of gold out on the broad mess. You lean out sometimes against a passing wind, and the sweet breath blows in to you from an alfalfs field purpling in the sunshine. The dusts eddy about the adobes. The people are Americans, under the Stars and Stripes — but they cannot understand nor speak English! Why not put compulsory English into every little with the stars and stripes — but they cannot understand nor speak English! Why not put compulsory English into every little. mud house in the Territory before you seek to put the Territory into the States? It would be a queer anomaly to see a Span-ish-speaking President in the White House, If you put States rights among a Spanish-speaking, Spanish-thinking people, make an American people out of them, and then put a new star among the glorious old ones, so that a citizen from the East and North may hear a good-morning, when he gives salution here, in good, every-day English.

TURNING AN OLD LEAF.

Rev. Merritt Halburd, D. D.

THERE ought to be some compensations for the loss an itinerant suffers who leaves his first Conference to take a place on the periphery of the "great iron wheel," to be flung hither and yen into various ecclesiastical bodies, in which in the nature of things he can have little more place than as the transient guest at an inn. Nine of these changes, involving membership in eight different Conferences, enables me to speak by the book in reference to this matter; and I now say to my younger brethren: "Consider carefully, and think soberly, before you break up the only real Conference relations you will ever know; and that is, with the one you joined first, and especially if, as in my case, that should be the one in which you were born, and of which a father had been almost a life-long member."

t that is not the matter, Mr. Edite which you have asked me to write; and it is in-troduced for the purpose of mentioning some of the compensations that are to be found in such a career. One does come to have his ideas broad-ened, his sympathies widened, and as memory's filter allows the insigninoant and unimportant to pass through, the strong and striking person-alities remain to earlich the repertoirs of friend-ships; and to make one see, as he turns the backward look, only the giants that were in those filter allows the insignificant and unimportant

days.

Twenty-one years ago last spring, I closed a pastorate of three years in the First Church in Albany, to which appointment I had been sent in what was little more than boyhood, to follow Dr. (afterwards Bishop) J. T. Peck. I was then transferred to the New England Conference, and stationed at Trinity Church in Springfield, where, by a coincidence that was made the sub-

ject of some pleasantry among my friends as to my having reached my full measure, I succeeded the now late lamented Dr. J. Oramel Peck.

Of all the Conferences with which I have been connected, none has more strikingly impressed itself upon me as possessing the spirit of the organisation, molding and assimilating the personality of its members, while at the same time allowing the freest play of the individuality and the widest ranges of opinion, than the New England. As I look back upon it over that intersyening score and more of years, "Alps on Aips arise." Gilbart Haven, facile princeps, the most brilliantly versatile genius I ever knew; wielding the sword of an Attila, but never fleshing it in a man who was down or striking him in the back; incapable of hate, save for wrong and ing it in a man who was down or striking him in
the back; incapable of hate, save for wrong and
injustice; instinctively fighting the battles of
the weak; womanly in his tenderness, but withous anything of effeminacy in his composition;
loyal and loving to his friends, he was without a
trace of rancor or the suspicion of injustice to
his enemies. Stigmatised by his adverse critice
as a Don Quixote, he was the advance guard;
and the colors have moved up since, until the
army camps today on fields which his sdventurous spirit fought for twenty years ago. The
biting wit of Bishop Ames said of him: "We
sent Haven down into Mexico with unlimited
indiscretion, and he used it all;" but today the
church calls that "indiscretion" the wisdom of
a sect.

Thus much I had written before I remembered that he became a Bishop of the whole church before I became a member of the Conference; before I became a member of the Conference; but that only serves as an illustration of his character, that he never ceased to be one of us; no such dignity hedging him about that he might not he approached by the humblest. To the honor of this Conference and of the men chosen, be it said that two of our number, elected to that exaited position, have carried themselves in the office with the same democratic simplicity that characterizes the body from which they came; and this, not that either was wenting in dignity, for none was ever accorded more consideration and distinguished courtesy by the Conference, or administered its affairs more acceptably than did they, when they came to preside over its deliberations. Perhaps it was that being to the "manner born," they better understood its temper and knew — what some have learned with pain to themselves — that it might be easily led, but was difficult, if not immight be easily led, but was difficult, if not impossible, to drive.

might be easily led, but was difficult, if not impossible, to drive.

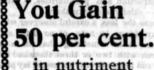
Close following Gilbert Haven, in the order of my memory, is Fales H. Newhall, with the heart of a dove and the wing of an eagle—a sanctified and spiritualized Shelley, with a mind splendid even in its ruins, so that it sent out of the night, fast descending upon it, a light which made one wonder whether it was the afterglow of his brilliant day or the foregleams of that one on which the sun should no more go down. For wobile frairum were these; and treasured are the memories of nights when they two came together; and happy he who might listen, while they watched the hours, and catch the flash of the keenest weapons wielded in good-natured, but dead-in-earnest contest. Jefferson Hascall, on occasion one of the mightiest preschers that Methodism ever possessed, and always a wise, grasious, considerate and kindly man. Joseph Cummings, as big in brain and heart as he was in body, and as brotherly in his sympathies as he was catholic in spirit; uniting the simplicity of a child with the wisdom of a sage, he moved among us without any assumption of the superiority which we ungrudgingly accorded him. How many grateful, kindly memories are cherished of him by the generation of students he taught, and the Conference associates who were his contemporaries in his long and useful career. The Othemans, Bartholomew and Edward, the former with sixty-five, and the latter with fifty-one years of ministerial life to his credit. L. R. The Othemans, Bartholomew and Edward, the former with sixty-five, and the latter with fitty-one years of ministerial life to his credit. L. R. Thayer, my father's class and room-mate at old Newbury Seminary, when O. C. Baker, afterward a Blahop, and Charles Adams, were their networkers where they discussed for knowledge. instructors, where they discussed foreknowledge and free-will with such doubtful result that the one who had the worst of the argument would kick his antagonist out of bed. Dr. Thayer was

my first presiding elder in that Conference, and took quite kindly to the perhaps otherwise unwelcome transfer for my father's sake. Bradford K. Peirce, who succeeded to the office of editor of Zion's Herald on the election of Gilbert Haven to the episcopacy. James Porter, in whom the secularities of many years as Book Agent did not quench the ardor of an evangelist, but who continued, in his old age, one of the most helpful men in a revival I ever knew.

But time would fail me to tell of Merrill, Prentice, Cooke, Banister and Round among the educators; Hector Bronson, the long-time agent of the Bible Society, who, after my father, is the first Methodist minister I can remember; of High, the wit of the Conference, whose rising to speak, at any time and on almost any subject, was the beginning of fun fast and furious; of Marcy, Crowell, Dadmun and others of the honored dead of that grand body of ministers, whose memory is as ointment poured forth.

New England is supposed to be a bleak, inhospitable and unhealthy climate by those who live under sunnier akies, but it certainly has not been so to those who have served in the Methodist ministry, since the average term of service of the 170 men who have fallen in the ninety-

live under sunnier arise, our it certainly has not been so to those who have served in the Methodist ministry, since the average term of service of the 170 men who have tallen in the ninety-seven years of its history is thirty-one years, six months and twenty-one days. Seven of its members have ministered in the Word more than sixty, and thirty more than fifty, and thirty others more than forty years. I very much doubt whether any other section of our country, or any other profession anywhere, could show such a record.—Peninsula Methodist.



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in preference

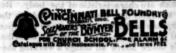
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PIONEER MISSIONARY WORK IN THE INTERIOR OF KOREA.

Rev. W. J. Hall, M. D.

Note the of May Mrs. Hall, M. D.

Note the of May Mrs. Hall, baby and I left Chemulpo by steamer for Pyong Yang. We had only been out a few hours when we encountered a typboon and were obliged to anchor for thirty-three hours. Monday afternoon we resched Po San, which is twenty-five miles from Pyong Yang, and as near the city as the issumer goes. We took a native row-boat for the rest of our journey, and arrived Tuesday noon. The native Christians were waiting on the shore to greet us. Shortly after our arrival great numbers of natives came to see us. Mrs. Hall told them she would see them Wednesday afternoon by noon hundreds of women and children had gathered in the road and outside yard to see Mrs. Hall and beby. We arranged to let them in by tens to remain for five minutes. This worked well for a short time, but soon those behind became impatient, commenced to crowd, and broke down the gate; and soon the inside yard and the house were filled to overflowing. The only thing now to do was for Mrs. Hall to come outside

hind became impassent, commenced to crowd, and the house were filled to overflowing. The only thing now to do was for Mrs. Hall to come outside with our little boy, where she saw yard after yard full until over fifteen hundred women and children had been seen. As we could no longer control the people, I went to the magistrate and asked for a soldier to protect us. He promised to send one next day, but none ever came.

About one o'clock Thursday morning we were awakened by two of the native Christians, who informed us that our faithful helper, Chang Sikey, and the former owner of the house we were stopping in, had been cast into prison. We could do not hing then but commit them to God. Early in the morning I went to the Governor's, but he was sleeping and I could not see him. I then went to the prison and found that, in addition to our mea, the helper of Mrs. Moffett, of the Presbyterian Mission, also the former owner of the house that the helper lived in, were both in the Presbyterian Mission, also the former owner of the house that the helper lived in, were both in prison; and that the same night policemen had gone to the house where Mr. Moffett stopped when in Pyong Yang and cruelly beaten all the native Christians who were there. Chang Sikey had his feet wedged in stocks, and was suffering intense pain. I then went to the house to see if Mrs. Hall was all right, when Mr. O., one of our Christians who had accompanied me to the Gov-Christians who had accompanied me to the Gov-ernor's, was seized and taken off to prison. Mr. Yi, another of our native Christians, then acernor's, was selsed and taken off to prison. Mr. Yi, another of our native Christians, then accompanied me on my rounds to the prison, house and telegraph office. He would say to me, "I will be taken to prison next, and then you'll have to go alone." We were the only foreigners in a city of one hundred thousand heathen, and you can imagine our situation when I had to leave Mrs. Hall and little Sherwood alone and unprotected while I was away at the prison or telegraph office.

I telegraphed the state of affairs to Dr. Scranton in Scoul, and he and Min Seoul, and he and Mr. Moffett carried the er to the British and American Legations, and soon the welcome message came over the wires: "Legations will act at once." No time wires: "Legations will act at once." No time was lost in Seoul. The missionaries and the Legations acted with that characteristic seal for which Britishers and Americans are noted. Soon there came a telegram from Mr. Gardner, British Consular General, and Mr. Sill, American Minister resident, stating they had insisted that the foreign office order the release of the men in prison at once, and our protection according to treaty. A telegram also came from Mr. Moffett: "Joshus, first chapter, ninth verse." This was Thursday evening. That night our house was stoned and wall torn down. We did not know the moment a mob might be upon us. Early Priday morning a servant of the Governor came and said the telegram from the King had been and said the telegram from the King had been received, but that it said we were bad people, and to kill all the Christians. I went to the prison, and this report was confirmed there. Our men had been removed to the death cell, the

Our men had been removed to the death cell, the toriuring was continued, and they expected to dis, but would not give up Christ.

The water-carriers were forbidden to bring us water. There are no wells in Pyong Yang, and the water is brought from the river, a half-mile distant. The Governor is a relative of the Queen, a powerful family here in Korea, and it began to look as if he were not going to pay any attention to the telegram from the foreign office. It seemed to us that the time had come for require the lives of some of His children to secure quire the lives of some of His children to secure re the lives of some of His children to secure quire the lives of some of His children to secure
it. We were ready to die for His cause. Grace
had been given sufficient for every trial thus far,
and we knew abundance would be given if it
were required. My heart ached as I witnessed
our faithful brothers in Christ suffering extreme
torture, such as had not been experienced here
by Christians for twenty-eight years, when
thousands of Roman Catholics, including several
priests, laid down their lives for their faith.
Two telegrams from the foreign office had been to telegrams from the foreign office had been at since Thursday night; but five o'clock Fri-

de

esT.

thirty a day. We held services Sundays and every night. Our last Sunday there I had twenty men, and Mrs. Hall had seven women at the service. The interest in Christianity is despening. God is removing the obstacles and clearing away the rubbish for a harvest of souls in Pyong Yang.

The people as a rule are friendly toward us. The instigators of the trouble were some of the officials and their servants. There has just been secured through the foreign office an order demanding the restoration of the money extorted from those who were in prison and the punishment of the guilty parties. On the vessel on which we returned there were 400 Pyong Yang soldiers, and when we reached Chamulpo we found thirteen gunboats in the harbor, mostly Japanese and Chinese. Trouble is threatening between China and Japan, and there is strong probability of their using Korea as their battle-ground. What the outcome will be we do not know. We are looking forward to that glad day when the nations of the earth shall learn war no more.

Desconess Convention at Ocean Grove.

Desconess Convention at Ocean Grove.

THE week commencing Aug. 6 at Ocean Grove included the National Desconess Convention, the anniversary of the Woman's Home Missionary Society, and the ceremonies connected with the dedication of the new grand auditorium. The discussion of the desconess question enlisted deep interest, and distinguished speakers set forth the claims of the home mission fields and portrayed with thrilling effect their needs. The audiences during the week were very large, in the evenings testing the seating capacity of the auditorium, which is estimated at 10,000. The opening religious exercises were conducted by Rev. Dr. R. S. Rust, and Bishop Walden made an excellent introductory address in which he expressed his deep interest in the desconess movement in the Methodist Episcopal Church. Bishops Bowman and Walden were present through the desconess convention and one or the other of them presided at all of its meetings. Mrs. Jane Bancroft Robinson, secretary of the Desconess Bureau of the W. H. M. S., was absent because of recent severe illness. The National Board of the Society was represented by Mrs. Clinton B. Fisk, Mrs. R. S. Rust, Mrs. Senator H. M. Selior, and Mrs. James Kent. The Desconess Homes represented at the convention were Baltimore, Brooklyn, Buffalo, Clevelan', Detroit, Des represented at the convention were Saltimore, Brooklyn, Buffalo, Clevelan', Detroit, Des Moines, Aldrich Memorial (Grand Rapids, Mich.), Knoxville, Philadelphia, Pittsburg, Portland(Ore.), San Francisco, Biss Hospital Portland(Ore.), San Prancisco, Bilas Hospital (Saginaw, Mich.), Syracuae, Troy Conference Deaconess Institute (Amsterdam, N. Y.), and the National Training School for Missionaries, including the Lucy Webb Hayes Deaconess Home and the Sibley Hospital, at Washington, D. C. Mrs. Flooken represented the German Deaconess Home at Brooklyn. Fifty-three delegates were present. Other institutions represented were the Immigrants' Homes in Boston, New York, and Philadelphia; the Italian Missions in New York and New Orleans; the Bohemian York, and Philadelphia; the Italian Missions in New York and New Orleans; the Bohemian Missions in Chicago; and Glenn Home in Cin-cinnati. A pleasant incident of the meeting was the introduction of Mr. Wm. J. Sibley, a venerable gentleman of eighty-three years, the donor of the Sibley Memorial Hospital of Wash-ington for the nurse department of the Nation-al Training School. Mrs. W. G. Aldrich, super-tional of the Aldrich Memorial Decouses intendent of the Aldrich Memorial Descouses Home, told how she had, under Divine guid-ance, been enabled to raise nearly \$10,000 for that work. This is the first of our Homes planned and built especially for a Descouses

gether the representatives of the several Homes for helpful conference as to methods of work and for spiritual refreshment. The reports from the several Homes show them to be in a pros-perous condition, and that there is a great deperous condition, and that there is a great demand for deaconess work, especially for trained workers and nurses. Every one needs twice their number for the work in hand. One hundred could be placed in the field at once, but to be acceptable in most places they must be thoroughly trained. Earnest appeals were made for competent women for pupils at the National Training School at Washington by Mr. C. L. Rosch and Mr. J. N. Dalby. Bishop Bowman evinced his sympathy for this work by encouraging remarks and by subscribing \$100 for a room in the Sibley Hospital. Dr. and Mrs. J. R. Wright took a \$200 room, and other sums were subscribed.

That those who have means are willing to en-That those who have means are willing to entrust their money to the management of women is evidenced by the fact that of the Homes associated with the W. H. M. S. as a supporting agency those at Philadelphia, Baltimore, Pittsburg, San Francisco, Buffalo, Washington, Grand Rapids and Portland, Ore, hold property agreementing a minimum value of \$80.000, while sent since Thursday night; but five o'clock Friday came and still no relief. At 6 o'clock, after thirty-six hours of torture in prison, threatened many times with death, all were sent for by the magistrate, beaten, and discharged, but stoned all the way home. Chang Sikay was so badly liqued it was with difficulty he reached home. I still like sitting at his feet—such a faithful martry for Jesus I had never before seen.

Mears. Moffett and McKenrie started Friday home Seoul as a relief party, traveling day and light, and they reached us the following Tuesday. A week later Dr. Scranton arrived. He and Mr. McKenrie returned the next week.

We remained in Pyong Yang a month after the difficulty arose, treating patients daily, both myself and Mrs. Hall—we had from twenty to

he says, in Pittsburg, Pa., laboring in a field equally foreign to our civilination. He is surrounded by foreigners, and his parish is a veritable storm-centre of anarchism. Many speakers united in the testimony that this country now presents a more important mission-field. The provisions of the General Conference, and especially the relation of the Conference Board to Desconess work, was considered in a carefully prepared paper by Mrs. R. 8. Rust. All phases of the movement were discussed either in the general or special meetings.

The fact being reported that a similar Desconess Convention in Chicago had appointed a committee for consultation, with the request that like action should be taken by this meeting which represents the work of the W. H. M. S. in behalf of desconesses, Mrs. Clinton B. Flak, Mrs. R. 8. Rust and Mrs. Robinson were appointed this committee.

Wednesday was given to the general work of the Westab.

pointed this committee.

Wednesday was given to the general work of the Woman's Home Missionary Society. The missions in the South, the West, among the Indians, in Alaaka, and in our cities, were ably represented by ladies who showed a thorough acquaintance with the subject. The baleful influence of the wholesale descration of the Babbath having been made the subject of a communication by the general corresponding secretary, a resolution was adopted by the meeting saking the cooperation of the W. C. T. U., and the women of the Presbyterian, Baptist, and other sister misoperation of the W. C. T. U., and the women of the Presbyterian, Baptist, and other sister mis-sionary associations, to observe the 25th of September, being the fourth Tuesday in the month, as "a day of earnest prayer and self-denial, that God's law in relation to the Sabbath may be vindicated and the church become better

prepared to advance the interests of His king-dom within our borders."

Mrs. May Leonard Wells had charge of the music. Mrs. Erdman, of Philadelphia, and Mrs. Cole, of Canada, added greatly to the interest of the meeting by their sweet and thrill-ing songs. A reception at Kentholm, the resi-dence of Mrs. Anna Kent, the evening of Aug 8, was greatly enjoyed by a large assemblage of admiring friends.

admiring triends.

Appropriately closing the series of meetings
Chaplain McCabe gave an eloquent address to an
immense sudience in the grand auditorium, in

which he strongly endorsed the work of the W. H. M. S. as furnishing a forceful and greatly ded Christianizing influence in our own land Mrs. Fisk proves beresit to be a most worthy successor of the cultivated Christian ladies, Mrs. Lucy Webb Hayes and Mrs. Elisa G. Davis, who in turn preceded her in the presidency of the Woman's Home Missionary Society.

Personalia.

- Chulalongkorn, King of Siam, is reported dead. The truth of the report is doubted, as no news of it has come by cable. The King, forty-one years old, was crowned Oct. 1, 1868. A man of progressive ideas, he was long ago desirous that his country should profit by western inventions, learning and commerce.

-Washington E. Irving, of Macca, Cal., a nephew of the author of the "fiketch Book" and a man seventy-two years old, unfeignedly died, as was supposed, and the remains were made ready for burisl. In the midst of the ceremonies, a knocking was heard inside the casket. The lid was unserswed and the coruse at The lid was unscrewed and the corpse at ce sat up, dased at first, but after receiving nt was able to rise and end the cere monies. The shock was as great to the specta-tors as to the man who came so near being aried alive.

Eugene Lawrence, born in New York city, Oct. 10, 1823, died there Aug. 17, 1894. He was educated at Princeton and graduated at New York University. He studied law at Harvard, and after brief practise in his native city de-voted himself to literature. He was a brilliant writer on historical subjects. In the seventies he made severe attacks on the Catholics, which gained him recognition as a "fighter," but he was in reality a genial, broad and liberal man who delighted in peace. His best book is "Historical Studies," published by the Harpers.

— General William Booth, head of the Salva-tion Army, is expected to arrive in New York on Oct. 20, and the first grand jubilee in his honor will be held on Oct. 22 in Madison Square Gar-den.

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of Pythias of the world will be held at the National Capital, August 27 to September 5.

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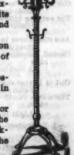
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The Lamily.

Your

UNFORGOTTEN.

here the long pastures skirt the bay And soher-eyed New England keeps he leisure of its old-time way, Among her buried kin, she sleeps.

Blown o'er by winds or heaped with snow.
That little mound and headstone rude
Is all that marks for us below
A flower of sweetest womanhood.

Twenty swift years of sun and shade Have fleeted past, half unperceived, Since her delightful presence made Our lives seem worthier to be lived.

The dust of days, the sands of years Have hidden her fair memory deep, And eyes once blind with bitterest tes Have long forgotten how to weep;

And death and love and life have whirled
To orbits new and strange since she
Who was the heart of that old world
Made room for these changed things to be.
Past her still resting-place all day,
With rush and flash and resonant roar,
The tide of travel takes its way
Along the bay-indented shore.

Shrill sounds the flying clamor, blent With softer surge of dim-heard surf, Across the crohard closes sent To break upon her graving turf.

And hearts that loved her once speed fast, Idly intent on shore and skies, Nor turn to give a look or east A thought toward her where she lies!

It is the usual lot! We live
Too strenuously for long regret,
Too occupied and taxed to give
Our minds to perish pain; but yet,

Borne on the vibrant, clanging whee I never pass that half-seen place, But flashing o'er my memory steals The vision of that sweet, lost face;

And my heart whispers low to her ... Across the distance dim and chill; ... 'Sleep softly, dearest, do not stir, I love you — I remember still."

SUBAR COOLIDGE, in Congregationalist.

Thoughts for the Thoughtful.

Cling fast to the Hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to miggivings about future storms. Infinite Love, joined to infinite skill, shall pilot the way through every strait and temptation.—J. Alexander.

Upon him fell the mystery of life, and then Another mystery, both beyond our ken, And we, with our distorted vision, said, First, that "He lives," and then, "Our child is dead!"

dead!"
Strange that we were so blind we could not see
The first was far the greater mystery.

— Boston Journal.

Have you, ever noticed how much of Christ's life was spent in doing kind things — in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. What God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them. — Prof. Drammond.

Character grows and strengthens continually; each day discovers some change in us, and the change is in a specific direction. There is a tendency in us toward fixity of moral nature. This development of character into distinct and permanent form is rapid. Youth is the formative period of life; then the nature is plastic; it receives impressions easily, and the impressions are lasting. Did you ever see workmen making a moulding of plaster about a room? If so, you have observed that when the plaster is placed roughly in the angle where wall and ceiling meet, the workmen lose no time in applying the instrument which gives it the desired form. Why do they hasten? Because the plaster quickly stiffens, and must be pressed rapidly into shape or it will harden into an unsightly and unmanageable mass.—Phulip S. Moxon, D. D., in "The Aim of Life."

In danger's hour,
Throw oil upon the seething waves, and these
Lose half their power.

Our lives are vessels on Time's restless tide, And, day by day, The surging billows, rolling far and wide, Disturb our way.

And oftentimes in fell cistress we lie,

Stranded almost,

Dashed, helpless, by the wind and waves, and

nigh

A rockbound coast.

Oh! if in that dread peril we could throw Faith round our barque,
The waves would sink, the winds less fleroely
blow,
Light follow dark.

-J. T. BURTON-WOLLASTON, in the Quiver.

One summer after now we stood on a projecting rock on the Catakill Mountains and gazed on the landscape. Below us was the valley elothed with verdure, and the river shiming like silver in the light. Dark masses of clouds were rolling low in the valley, and a thunderstorm was raging. Above the clouds we naw the quiet blue sky, and the contrast of sky and cloud, of calm and atorm, was most wonderful. A large bird

was flying in the valley, hither and thither, as though in confusion through the fury of wind and rain. It hardly knew which way to go, when on a sudden, as though inspired with a happy thought, it darted straight upward through the black cloud, and soared into the upper region where the sky was clear and the air gentler.

A type of the human soul! Caught in the storm of temptation, in the thick of the cloud of great sorrow, driven to and fro in doubt, and almost in despair, whither shall it fly for safety? Upward! on the wings of faith—straight upward—out of the valley, above the cloud and storm, into the serene atmosphere of peace in God!—S. S. Journal.

above the cloud and storm, into the serene atmosphere of peace in God!—S. S. Journal.

A room or public building may be full of delicious smilight. But that smilight is not the property of the room. It does not belong to it. You cannot congratulate it upon its possession. For when the shadows of evening gather, and curtain the face of the sun, the chamber is as dark as possible. It is light only so long as the sun dwells in it. So the human spirit has no holiness apart from God. Holiness is not a perquisite or property or attribute to which any of us can lay claim. It is the indwelling of God's light and glory within us. He is the holier in whom God dwells. He is the holier in whom God dwells more fully. He is the holiest who, however poor his intellect and mean his earthly lot, is most possessed and filled by the presence of God through the Holy Ghost. We need not wonder at the Apostle addressing believers as asints, when he was able to say of them: "Your body is the temple of the Holy Ghost, which is in you."—Rev. F. B. Meyer.

I wonder what sort of a biography might be written of each one of us if we only were today what we all might have been. Might have been if we had only just turned a different corner, just kept down a hasty word, just been true to our best impulses, just put aside a great temptation, just practiced a little self-restraint, just had a little more courage; if we had curbed our ambition or smothered our pride or cleansed our imagination; if only some little thing had been different; if our parents had not met with misortune or had not passed away when we needed their advice; if husband or wife had been just the opposite to what they are, or children or brothers or sisters had taken a different course, what we might have been. Again, I say, look on the other side. Thank God through our Lord Jesus for what you have gained, for the strength that has come through deprivation, for the mere outlook upon what might have been. So, with us all, as we look from Nebo upon rewards not ours, it is something, it is a great deal, it is a magnificent glory, that they might have been ours; and it is a hint of what may yet be ours, if through a true penitence, a holy resignation, a divine penitence, a holy resignation, a divine penitence, obtained something better: he fell asleep, and entered the "City of the New Jerusalem," the promised land for all consecrated souls.—C. D. Bradler, D. D., in "Sermons for the Church."

THE AUTHOR OF THE "SCHONBERG-COTTA FAMILY."

Louisa A'hmuty Nash.

PEW books have been more widely read in the English-speaking Christian world than the "Chronicles of the Schönberg-Cotta Family;" and perhaps few authors of such marked talent as Mrs. E. C. Charles (its writer) are so little known to the reading public. A retiring, modest English gentlewoman, lending a helping d wherever there was suffering of any kind that called for help, she has ever been content to follow in the lead of others rather than to take a prominent place herself. A friend of Mrs. Ranyard, who was the originator of the "Bible Woman's Mission" London, Mrs. Charles was for twenty years her faithful coadjutor in the East End. This service for the poor was no new thing with her. She had delighted in the same from her early girlhood, round and about her father's house at Tavistock, Devonshire. At this young age she conducted two weekly Bible-classes, that were greatly blessed to

The atmosphere of love and plety in which she was reared has seemed to breathe a balm over her entire life. Her father had learned to solve the problems of capital and labor by the capitalist sharing the profits among the laborers, and his employees never lacked in gratitude and consideration to the master. London, many plans were laid to brighten the workman's life and to improve his rela-tion to his employer. But the husband, with whom there was such a perfect union of heart and life, was taken from her side, and these cherished plans were never realised. It was now that a sacred friendship with Dean Stanley and his lovely wife, during the early years of her widowhood spent at Westminster, was Mrs. Charles' cheer and comfort, together with ministering to the sick and to the poor around her. Very sweet in after years was the monograph to

the memory of her friend, Lady Augusta

the memory of her friend, Lady Augusta Stanley.

She had early shown a great taste for imaginative writing, and an intense interest in history, particularly the biographical side; and it was always her delight to ornament, as it were, the Gospel, and adorn Christian life and living by the gifts of her pen. Her first book, entitled, "Skatches of Christian Life in Different Lands and Ages," attracted the attention of Dr. Cameron, of Melbourne, who requested her to illustrate the life of Luther in a story for his magazine, the Family Treasury. On these pages appeared Family Treasury. On these pages uppeared first the "Schönberg-Cotta Chronicles," which have since become so vast a favorite that they have been translated into almost every European language; as has "The Diary of Mrs. Kitty Trevylyan," "The Voice of Christian Life in Song," "The Draytons and the Davenants," and severa Draytons and the Davenants," and several more. "Against the Stream" portrays her own happy childhood in that of Bride Daniscombe. Later, sketches of Livingstone, Gordon and Bishop Patteson, in her "Three Martyrs of the Nineteenth Century," added to the halo around those sainted heads.

Since 1874 Mrs. Charles has made her home at Hampstead, north of London, where she soothed the last days of her mother, Mrs. Rundle, a woman of like spirit

where she soothed the last days of her mother, Mrs. Rundle, a woman of like spirit with herself. In the well-known hospital of that place her visits are received as those of a ministering angel. Numberless little books of real spiritual power have been written of late years; and a larger work, but just issued, "Martyrs and Saints of the First Twelve Centuries." I remember a mutual friend lending me a little volume which she valued as a true treasure, containwhich she valued as a true treasure, containing Mrs. Charles' poems. They were the breathings of her pure and religious spirit, occupying itself with the real and practical things of life. I quote the following stanzas from one of them: -

"How does Death speak of our beloved, When it has laid them low? When it has set its hallowing touch On speechless lips and brow?

"It clothes their every gift and grace With radiance from the holiest place With light as from an angel's face.

"It sweeps their faults with heavy hand As sweeps the sea the trampled sand. Till scarce the faintest point is scanned.

Thus does Death speak of our beloved, When it has laid them low; Then let Love antedate the work of Death, And do this now."

And the following, which, speaking of mother, seems applicable to her:—

Steadfastly, as for life or fame, yet not for self wrought, ally for others spent strength and time

and thought.

Bringing beauty, like the sunshine, into common things and small,
Ennobling toll for workingmen, ennobling life for all!"

Corvallis, Oregon.

WHAT ONE CLASS DID.

IT was Missionary Sunday. The secreta-ry's report had been read, the class collections taken, and the usual missionary program had been carried out, when the pastor, who was president of the Sunday-school Missionary Society, related the following story: -

"Mary Ashton, a young Methodist lady of New Jersey, felt a strong desire to go to China as a missionary. Being deaf to all-ordinary speech, and also lame, the way seemed hedged. One night while in prayer seemed heeged. One inght whils in prayer came the thought, 'If you cannot go your-self, why not support a Bible woman to teach in your place?' This would cost fifty dollars. So she interested friends and ac-quaintances, who pledged two cents per week, and the required sum was raised and has been every year since. A few years later India claimed her attention, and another two-cents-per-week circle was start ed, and the money accumulated till \$60 a year more was raised for India, and has been ever since. Other lands and other works appealed to her, and with 'Star Books,' 'Bird Books,' and 'Story Books' another fifty dollars was collected. But that which has paid her better than all also that which has paid her better than all else was the 'Book-mark' plan, which has brought her hundreds of dollars for the cause of missions. And now she raises each year by these different methods \$50 for the Bible woman in China, \$60 for her Bible woman in India, \$90 for her deaconess missionary in China, and \$300 for another deaconess in China — or over \$700 each year."

Well, the story was told, the school closed,

and they all went home; but the recital sank deep into the heart of one teacher. The thought came, "Why cannot my own class make some book-marks, sell them, and give the profits for the cause of missions?" Deeper and deeper went the thought. She talked with God about it than with her class of sirls. Plans were then with her class of girls. Plans were made as follows: Twenty-five yards of ribbon of three different widths and a variety of colors were purchased. These were cut into suitable lengths, and the following cut into suitable lengths, and the following texts were printed on them: "Whother, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This has been the class text for five years, and the girls were unanimous in its selection. Then ame this: "Be strong and of good cour-ge, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." For the widest ones two of Miss Havergal's beautiful verses

"Are you shining for Jesus, dear one,
Shining just everywhere?
Not only in easy places,
Not only just here or there?
Shining in happy gatherings
Where all are loved and known?
Shining where all are strangers,
Shining where all are strangers, Shining when quite alone? Shining at home and making True sunshine all around? Shining abroad and faithful, Perhaps among faithless found?

Are you shining for Jesus, dear one, Not for yourself at all?
Not because dear ones watching
Would grieve if your lamp sho
Shining because you are walking
In the Sun's unclouded rays, In the Sun's unclouded rays,
And you cannot help reflecting
The light on which you gaze?
Shining because it shineth
So warm and bright above
That you must let out the gladness,
And you must show forth His love?"

After these were printed, how the girls did enjoy fringing them! Three hundred of them! What could they do with them all? They soon found purchasers, and as it was near Christmas time many bought em for Christmas gifts.

them for Unrisemas give.

Do you ask what the results were?
Twenty-five dollars for the Sunday-school
missionary collection, and all bills paid; an
increased interest in the missionary cause among the girls; an enthusiasm which calls for more book-marks for another year; and a great blessing. Whose the blessing? Mary Ashton's, who first carried on the work; General Rusling's, who wrote out her story; the pastor's, who repeated the tale; the teacher's, into whose heart the story dropped; the girls', who did the work. All these can claim a share in the results which will attend the use of that \$25. Will not some other class go and do likewise?

About Women.

Ida Lewis, the life-saving heroine, receives as a yearly salary \$750 and two tone of coal. She is as alert and strong as in her youth, although she is over fifty years of age, and the department that employs her concedes that her charge, the Lime Rock Light-house, at the south end of Newport Harbor, is better cared for than any other light-house along the coast.

Mrs. Mary E. Harris, of Roxbury, has had for thirty years the hobby of collecting buttons, until now her collection numbers 12,000 differ-ent kinds. Thirty years ago she made a wager ent kinds. Thirty years ago she made a wager that there were more than 900 different kinds of buttons; she reached the thousand mark inside of a year, but once started in the fascinations of "collecting," her pursuit was kept up. Mrs. Harris has some interesting buttons in her collection. One was worn by a soldier in Napoleon's army; another by a soldier in Washington's; there are buttons from the uniforms of half a down European evider as well as ton's; there are buttons from the uniforms half a dozen European armies, as well as from those of the South American republics, the Confederate Army, and the uniforms furnished by different States during the Civil War.

One of the most industrious students of Radeliffe College is Miss Shids Mori, a Japanese girl. Her father is a wealthy banker of Yanagave, Kiushu, Japan, and all the family are devoted Christians. Miss Mori has come to this country to fit herself by study for missionary work in her native country. "I came over," she says, "with Mr. and Mrs. Davis, who are missionaries to Japan, sent out by the Methodist Church. My father was converted and baj into the Presbyterian Church, and I was edu in Japan in a mission school directed by gregationalists. I do not think the detail makes any difference. Mr. Davis tion makes any difference. Mr. Davis was solided about fifty miles from my home, and I went to their home and lived for a little while before I came to this country. My father thought I might better do so to get used to American food and learn to eat with a knife and fork and to went the American dress, etc. . . Oh, really, vary much I like America, what of it I have seen. And the American girls, they seem so bright to me and so nice. I like them very much." me and so nice, I like them very much.

TOO MUCH DOMESTICITY.

DOES it ever occur to you, Mrs. Clever Housewife, that there are perils in being exclusively domestic? It is, of course, a praiseworthy thing to keep one's home in absolutely beautiful and elegant order, to have one's rooms dusted and shining, and spick-and-span, to arrange one's table with precision, and induce one's tamily to conform to rules of invincible regularity! And yet, dear Mrs. Clever Housewile, one may pay too costly a price for this system, this elegance, this unapproachable excel-

"What has become of that little lady who was your opposite neighbor on Elmwood Avenue, in 1887?" I asked a friend the other day. "I mean," said I, "the pretty, bright-faced little woman, whose door-steps were a dream of cleanliness, and whose windows shone like mirrors; the one who dusted all the books in the library every week, and who finished the stairs with a hairpin in the corners."

We friend looked and A retrogreetive glance.

My friend looked sad. A retrospective glance came into her eyes. "You refer to Mrs. Craig-holme." she said. "Poor child, she has been in holme," she said. "Poor child, she has been in a state of nervous depression bordering on insanity for the last three years. They have given up housekeeping, all the furniture is stored, the books are packed, the children are at boardings cahool, and Mr. Craigholme spends his time in taking his wife from one place to another, hoping to rouse her from the apathy into which she settled. The doctors said that her life had has settled. The doctors said that her life had been too marrow; it had shut about her like prison bars; she is the victim of too much do-

mestory."

The pril of this same virtue-turned-into-vice is that we lose the power of seeing things in the right relations. To the intensely domestic woman, a spoiled batch of bread is a heartache, a an, a spoiled batch of bread is a heartache, a delayed meal is a disaster, a spot on the paint is a catastrophe. She laments over trifles until she has no breath or strength to spare for the real joys of life, nor, indeed, for the sorrows in which she ought to sympathise. Her sons and daughters, and her husband, too, are afraid of infringing on her province by criticising where occasional criticism is deserved; they know how pealous is her pride in her housekeeping, and how resentful she is if any one, be he or she the dearest of the dear, does not consider it absolutely without a fault or a defect.

Again, Mrs. Clever Housewife, the over-do-

dearest of the cear, does not consider it assolutely without a fault or a defect.

Again, Mrs. Clever Housewife, the over-domestic woman, as you must admit, cannot keep
a servant. Her "girls," whether elderly women
or slips of eighteen and twenty, are apt to leave
her at unexpected moments, and she is always
disatisfied with the kitchen contingent, and always making changes. Her cooks drink, or are
wasteful, or ill-tempered. Her waitressee break
china and neglect their duties. Every one who
serves her falls to reach her standard, and
wastles of her never-ending fussiness.

It is well to be a good housekeeper, but, dear
Mrs. Clever Housewife, it is very poor economy
to be this only, and nothing more. For the
house exists for the convenience of the people
whose abiding place it is, and, whether it be palsee or cottage, its single claim upon our respect

whose abiding place it is, and, whether it be pai-see or cottage, its single claim upon our respect and regard is summed up in the four little let-ters which make the word "home."—Mrs. M. E. Sanoster, in Christian Intelligencer.

ADAPTABLE CONDITIONS.

NOT long since we commented on the ex-travagance of suggestions for building and decorating which constantly appear in the columns of newspapers and magazines. An English medical journal has recently come out with the declaration that architects should be-tilt themselves to meet the recurrence of stir themselves to meet the requirements of modern life, and then goes on to urge that the architect, in designing a house, should always remember to design a room for contagious diseases, and then gives advice as to how this room should be arranged. It would be just as sensible to advise that a permanent catafalque should be built in every drawing-room or par-lor because of the possibility of its being

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needed.

Every house should be built to meet the requirements of the normal family life. Hardwood floors are now possible to even the poor man. People have learned that draperies are unlively out of order in a bedroom. Comparatively few people in our day, except the poor, buy heavily carved furniture. Iron and brase bedsteads are driving out wood. Rattan furniture with movable cushions is displacing uphoistered furniture. The whole trend of life is loward hygienic living, and the race must grow healther because of the popularization of a sward hygienic living, and the race must grow healthir because of the popularization of a knowledge of hygiene and sanitation. Even in temement-houses the inmates are learning that a sink is not merely a place to throw water, but that it may be the breeding-place of disease. Both the State and the housekeeper have much higher standards than formerly to control the sale of food as well as of food manufactures. as well as of food manuf ctures. Home life is certainly at a higher level than it was twenty years ago. More care is given to his sanitary conditions, the values of foods are better understood, education is now recognized better understood, education is now recognized
as a part of the home life, and we are becoming as a part of the home life, and we are becoming a better people individually in spite of the termstion of trusts and demoralization of financial depression. We talk more about the condition of the poor, and for that reason it would seem as though the poor must suffer more than when we heard less about them; but it is a bealthy sign when wealth and education both tive attention to poverty and ignorance. To have an evil seen means that it must be remediad. When it is hidden it is unknown, and

grows, nurtured by the indifference of igno-

rance.

Every house in our day is so arranged that it can be adapted to the emergencies of sickness. To be prepared for a burglar one need not sit at the door with a gun. The ourses and breaks of modern architecture are but an indication of the freedom and comprehension of modern home life. The house is built for health. It provides light and air. Halls are no longer tunnels, and the parior is not a tomb for the use of a chance caller.—The Outlook.

LOVE'S LINK.

A sad procession sought the church at noon of day, A weeping girl along the winding summer way Followed the slow-borne bier where mute her lover lay.

Adown that flowered path there came a bridal band.

The radiant wife stepped proudly, strong of heart, and grand

With all the solemn joy of Love's still wonder-

White-garmented, like day dewned clear with cloudless skies! Dark-robed, like night o'ercast that sees no star arise! They met, they paused, they looked into each other's eyes.

And then—for swift and sweet is love's con-verging tide—
Behold, the fair young wife wept as she turned

aside —
The hopeless girl who wept smiled on the new made bride. - AGNES LEE, in Donahoe's Magazine.

USING THE PIECES.

S OME years ago there lived and worked in Italy a great artist in mosales. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art — works that were valued at ands of pounds

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly, "Please, master, may I have for my own the bits of glass you throw upon the floor?"
"Why yes how" and the additional in the state of the

my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a store-room little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found a noble work of art nearly finished. He gazed at it in speechless amazement.

amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

"What is this?" cried the artist. "Tell me what great artist has hidden his masterpiece here?"

"O master," faltered the astonished boy, "It is only my noor work. You know you

"O master," faltered the astonished boy,
"it is only my poor work. You know you
said I might have the broken bits you threw
away."

away."

The child with an artist soul had gathered up the fragments, and patiently, lovingly, wrought them into a wonderful work of art. Do you catch the hint? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece by the grace of God.—Ezchance.

A COSMETIC.

HEN people are looking out for appliances to create and preserve beauty—
for this powder, that stain, this effacer of wrinkles, that maker of dimples—they mise a great
factor in the business they have on hand by not
looking within, and learning that our emotions
are, after all, either our best beautifiers or exact-

There are no lives without trouble. There are no lives without trouble. Man is born to it, we have been told. But the trouble can be made twice what it is by constant worrying and brooding over it. In every nature, too, are depths into whose pool many of these troubles can be dropped. Not the great griefs, which are often as if sent divinely, so fine is the work they do upon us, so loftly are the spaces they unlock for us, so strong is the hand they offer us to climb on skyward. But the multitude of vexations, mortifications, hindrances, our gratified wishes, disappointments, slights, hurts, gratified wishes, disappointments, slights, hurts, angers, and all the herd of wrongs, little or great, that belong to life even under happy conditions. A wise person drops these troubles into the depths, and lets them stay there. An unwise depths, and lets them stay there. An unwise person is perpetually reaching down and bringing them up, and clouding all the waters of existence thus. And the statement hardly involves a metaphor, for who does not remember the actual physical disturbance felt from brooding over a wrong, cherishing a grudge, or indulging in a burst of rage—the burning at the heart and in the head, the trembling of the nerves, the loss of appetite and sleep? In fact, this brooding arouses a nervous action which the old domestic

nurse tells you stire the bile, and the natural result of it is that the whole countenance will often look, after such experience, sallow and yellow and billious; there will be no lustre in the eye; the circulation has been interfered with; there will be an unpleasant hectic flush on the cheek, and even red and engry patches on forehead and throat; while it is well known now that chemical researches have found that the perspiration in anger is of a virulently poisonous quality.

perspiration in anger is of a virulently poisonous quality.

Whatever form the disturbance takes, there is serious interference with the kindly and healthy processes of life, and the complexion suffers from it. For it is absolutely sure that had temper breeds bad humors, and that we can as readily poison our blood with them as with external application or internal absorption. And even if one does not oberish a state of feeting to interfere with the functions so seriously, dwelling on the perpetual pin-pricks instead of covering them out of sight will make fine lines in the smoothness of the forehead, lift the cychrows querulously, drop the corners of the mouth downheartedly, and not only spoil present beautient.

querulously, drop the corners of the mouth downheartedly, and not only spoil present beauty, but hasten future ugliness. And it does not require vexation, dark brooding, or worry alone to injure the good looks. The person who allows herself to be bored where she is not interested in what goes on about her gains a lack-lustre of eye and skin and festure that is akin to disfigurement, for the eye grows dull and heavy, the features fixed and immobile, the whole alvand aspect without alertness or grace.

To cultivate interest is to cultivate vivacity, expression, intelligence—things that are besutifying, that quicken the blood, and send it freely to the surface. And if one cannot cultivate an interest, but must needs be bored, then to cultivate the power of abstraction so that one may be busy with pleasant thoughts while stupidity drones on, is to cultivate cheerful lines upon the face, and so keep the blood as well as the inkellect from stagnation that it is no extravagance to say that sweet temper and goodhumor are among the best cosmetics known.—

Harper's Basar.

Little folks.

WHO ATE HUMBLE-PIE? Annie L. Hann

T was cool and pleasant in the shady sitting-room, and Kathy glanced about her with a little sigh of content as, with "West-ward Ho!" in her hand, she sank into the inviting depths of the great willow rocker, thinking of the long morning before her "with nothing to do but read and have a good time." At first she wished that her brother Jack and his friend, Theo Lane, would move further up the plassa, for their chatter, just outside the closed blind, dis-tracted her attention; but presently she lost all consciousness of her surroundings in the engrossing account of Amyas' chase of the Spanish galleon; and as the end came,

and Amyas hurled his sword into the sea, she came to herself with a long-drawn sigh to hear these words: -"Suppose we go this morning? It's such a fine day, and we can get off in two hours; it's only ten now. We'll row up to Shafton and eat our lunch there, then fish a while, and when it gets cooler go on up to Nestley and camp out, getting back home tomorrow

afternoon. What do you say to it? Will you go?" was Theo who spoke, and it was Jack who answered, hesitatingly: "Why, I—don't—know; if mother was at home"—

"Wouldn't she want you to go without telling her?"

"Oh, yes, that's all right; I told her we might go any day, and she thought it would be fine for us. But there's the lunch, you see, and - other things, and our girl's gone

"But Kathy's home, isn't she?"

"Y-e-a, Kathy's home. Well, all right,"
rather hurriedly, as though to ward off the
next question. "I'll go; I guess I'll manage
somehow. Let's go out to the barn and see if the tent's all right; then you can go and get your traps and I'll meet you at the boat-"." And off they went, leaving Kathy with burning cheeks, for what if Theo had

pressed his question?
She knew why Jack had hesitated, and of what Jack was thinking when Theo sug-gested her getting the lunch and attending to "the things." It was a sore subject — this of asking favors of Kathy. It was a week now since one had been asked of h and Kathy had found the "severe letting alone" not altogether as pleasant as she had anticipated. She had told Jack on that occasion - and in real earnest, too, or sweet-tempered Jack would not have re-sented it, she knew—that she wished that he would let her alone, with some looks and a manner added which more than took the place of what else she did not say. She could hear Jack's hurt, angry voice now—the voice which was so seldom heard in any but laughing, merry tones—as he said:—

"You won't be troubled to do anything for me again in a hurry. I'll go without if there is no one else to ask, if I can't do them myself—and there are some things, worse luck, that I can't do myself—before I will world and always leaves such a pleasant taste in one's mouth?"

come to you again; for it isn't the first time by a very good many that you've thrown favors to me like a bone to a dog!" And then he had gone off with a red face, and after that mother or Nora were applied to.

But now mother and Nora

"He'll have to ask me," thought Kathy, triumphantly, to herselt, "for getting lunch is one thing that he can't do. He'll have to eat humble-pie, after all ! " And then she tried to settle down to her book again while waiting for Jack to appear and perform that contrangula feat.

form that gastronomic feat.

But somehow the book seemed to have ost its interest, though at so exciting a point, and her thoughts would wander off to Jack; and then by and by Kathy's better nature began to wake up and assert itself.
"Don't you think you ought to be ashamed of yourself that, instead of being ashamed sorry for the ungracious way in which you have met his requests, you are fairly gloating over his helplessness? Suppose you were obliged to depend on some on sew on your buttons, to get your lunch, to darn your stockings, how would you like to be met with a scowl and a tart word? And how does Jack meet a request of yours?"

Down to the floor dropped "Westward

Ho!" and out of the room ran Kathy, and the next moment she was in the larder "tak-

Almost a whole chicken, to begin with To be sure, it was to have been for their dinner, but she would cook herself some eggs, and Jack should have it all. Plenty of sweet, fresh bread and butter; some hard boiled eggs, for there were four meals to be provided, and boys were so hungry! A basket of fresh strawberries which Jack had picked an hour ago; but not a mite of cake— peeping into the cake box. How careless of Nora!

"Jack's ever so fond of those nice cookies you know so well how to make." something eemed to whisper. "Never mind if it is hot out here, make them."

Kathy was bustling about gathering her materials when she heard Jack come in and go up to his room. "I'm glad he didn't come in," she thought; adding: "Poor Jack! I've been just horrid to him. I believe"-rolling out her dough vigor-ously-"that I'll tell him so and ask him to forgive me. I never guessed, till I tried it, how perfectly horrid it is not to have people

A great basket stood upon the table sur-rounded by chicken, bread and butter, cheese, eggs, etc., and Kathy was just tak-ing a pan of beautifully-browned cookies from the oven when Jack opened the door and walked into the kitchen with a perplexed, anxious expression on his face. which Kathy, glancing around, had barely time to catch before it was exchanged for one of utter astonishment as her brother

"Why, Kathy, what are you doing?"
The color in Kathy's cheeks was not all
from contact with the fire, and there was a queer little shake in her voice as she replied, turning the cookies out upon a dish:

"Why, I thought that somebody might be going off and would want a lunch."

"Do you mean you are doing this for me?" exclaimed Jack, quite forgetting to wonder how she knew, the fact that she was doing it unasked being so much more wonderful. "Are you getting this out-of-sight lunch and making these jolly cookies

n purpose for me?"
That was too much for Kathy. That Jack should be so overwhelmed that she was doing him a kindness, forced the unflattering truth of her selfishness upon her with a keen pain. Down went the pan, and down went Kathy's face in her hands.

"Why, Kathy, old girl, what is it?'
And the next moment Jack's arms
were about her, and with her face
buried close on his shoulder Kathy mau-

aged to sob out her confession, ending,—
"I don't wonder you hate me, Jack, but if you'll forgive me I'll never

again."
"Nonsense!" said Jack, with his hand under her chin, making dabs at her wet cheeks with his not immaculate handkere! Who said I he Why, I expect I am no end of bother! Come, cheer up and turn off the water-works, and we'll 'live happy ever after.'

Editorial.

ARE WE EPISTLES?

THE epistleship of Christians is not enough thought of. Paul calls the Corinthians — and, by implication, all true believers — epistles of Christ. Does it not nean that, as an ordinary letter is an index of its writer's character, a miniature of his mind, disclosing his sentiments and portraying his feelings, so we are to be copies of Christ, with His mind in us, manifesting itself to the world by means of us? It wo seem so. But how far do we carry out this idea? How correct an image of Christ, or of Christ's conception as to what a man ought to be, do the people who see us from day to day get? He sends us out to represent Him, and to convey His message men. Of what immense importance is it that we should not misrepresent, should not so blot the message as to disfigure it and make it undecipherable. While we cannot be exactly apostles of Christ, we certainly should be His epistles.

SUFFICIENT attention is not usually paid to the difference between regeneration and renovation or renewal. separate things are indicated by these words which occur quite frequently in the Bible. In one passage they come together—in Titus 3: 5— where we are said to be saved "through the washing of regeneration and renewing of the Holy Ghost." Rom. 12:2, Col. 3:10, and 2 Cor. 4:16, all express in various ways the thought, "Our inward man is renewed day by day." With this closely agrees the prayer in the collect for Christmas, used by the Church of England, "That we being regenerate, may daily be renewed by the Holy Spirit." The regeneration is once for all. The renewal is that gradual restoration of the perfect divine image which steadily goes forward in him who has come under the transforming power of the Spirit - that ever-increasing conformation of the new man in the fullest way to the new spiritual world into which he has come, and to produce which complete conformation he must be continually a worker with God, living up to his light and walking steadily forward as his knowledge both of God and himself steadily grows.

THE LOWER COURTS.

THE passage in 1 John 3: 20 and 21, which reads as follows: "For if our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, then have we confidence toward God," Mr. Spurgeon treats ingen-iously under the above title. We must each put the case of our salvation on trial n the court of our own heart or con cience emembering the while that the case is to be reviewed by a higher court. Four conditions may arise: There may be, first, in this lower court, a correct verdict against ourselves; and if our partial, half-enlightened heart condemn us, we may well ble at the thought of appearing before the higher court, which is more strictly just, better informed, and more able to pun-Becondly, there may be an inco verdict against ourselves; then it will be reversed by the higher court on the ground that the debt has been discharged by our glorious Surety, and that we are really re-leased and need no longer be distressed, as, through the ignorance and legality of the lower judge, who did not properly take all things into account, we were continuing to be. Thirdly, there may be a correct verdict of acquittal, in which case our confidence God will be well grounded Fourthly, there may be an incorrect verdict of acquittal, and the self-deceived, presumptuous heart will awaken by and by to find itself judged by One who cannot be de-

RIGHTEOUSNESS.

THE Master bids us hunger and thirst different from holiness? Some have tried to draw the distinction that rights embraces duties toward men, and holiness s toward God, which is the way we ally differentiate morality and religion. But Archbishop Trench, one of the very best authorities on New Testament synonyms, while admitting that the two adjectives which lie at the root of t ese noun declares that there is nothing which war-rants the transfer of this distinction to the "In fact," he says, "the

ness as one, as growing out of a single root and obedient to a single law, gives no room for such an antithesis as this. He who loves his brother and fulfills his duties towards him, loves him in God and for God. The second great commandment is included in the first." With this fully agrees Dean Al-ford, who gives as the equivalent of right-eousness "perfect conformity to the holy will of God." Prof. Thayer, also, in his great. New Testament Lexicon, defines great New Testament Lexicon, defines "righteens" as "one who keeps the commandments of God," and "one whose way of thinking, feeling and acting is wholly conformed to the will of God." In confirmation of this position may be mentioned the fact that Jesus in His high-priestly prayer calls God both "holy Father" and "righteous Father," and that Peter speaks of Jesus as "the holy and righteous One" (Acts 3: 14).

Let it, then, be clearly kept in mind that he who is holy is righteous, and he who is righteous is holy. There can be no separa-tion between them. He also who is justi-fied is righteous and holy. What an im-mense gain there would be every way if our theological nomenclature and our prayer-meeting use of language were made to conform to the facts of the Bible and of Christian experience!

IMMIGRATION AND NATURALIZATION.

T is evident to all who have made themselves acquainted with the working of our naturalization laws, that some radical modifications are needed. It is contrary to the genius of our institutions to close gainst immigration, and yet some limitation has become indispensable. Whatever is done to check the coming of undesirable people should be done without resort to class legislation or to arbitrary discriminaes or nationalities.

In this view the problem becomes an extremely difficult one. Look at it from which side we will, there appear embarrass-ments next to impossible to escape or con-quer; yet it will not be complimentary to smanship if we confess the task too great for accomplishment. If the end sought is desirable and really necessary to the future of this country, the best talent available will be worthily employed in seek-ing the solution. The first thing to be done is to bring the subject before the public in some way to enlist attention and to suggest the exact nature of the question or que tions to be decided. It may be that the ertainment of the evils to be removed will indicate the remedy, or at least the nature of the remedy, if not its form and

A large proportion of the troub nected with our industrial enterprises are known to arise from the presence of such great numbers of unassimilated foreigners, who are ignorant of the institutions of the country and of the necessary limitations of individual conduct in the interest of the public good. Their thoughts of personal liberty are crude, and their respect for the ient existence. Yet, being here, they have the rights of domicil and of protection in lawful pursuits and occupations. No inte apparent to the observer demands the abrogation of these rights, but something is no to cause aliens in our midst to unde stand their nature, and the extent and limit of the privileges they imply.

The greater evil thre mass of uninstructed and un-Americanized population is in the line which touch most sacred things in our system of gov-ernment — the municipal, state and national The ballot-box has often been called with reason the palladium of our liberties, the sheet-anchor of our hopes. ere, or undue control, may prove a fatal malady before any adequate pro-vision can be made to counteract its deadly work. So long as the ballot-box is kept free from corruption the nation can sustain the rule of the majority; for the mistakes of a crity at one time can be corrected at another time. But if the ballot-box is not kept pure, majorities are both und numbers of un-Americanized voters, designing partisans may successfully destroy the sacredness of the ballot and convert the right of suffrage into an agency of cor-ruption. In order to guard against this, ters must be intellig ent and American in sympathy and sentiment.

he first requisite to guard the doors of entrance to our country is to require evidence of an occupation adequate to the support of all dependents, just as rigidly as a clean bill of health is required. Then the rights of domicil for a designated time

should be guaranteed to all aliens, at th should be guaranteed to all aliens, at the termination of which the alien shall take steps to become a citizen, or lose his right to remain and transact business. This step would be sufficient to prevent the coming of too many Chinese, without the unjust dis-criminations against a race found in our present anti-Chinese laws. Compulsory naturalization or compulsory return to one's own country, after six or seven years sojourn, would not be an oppressive requirement. It would be unprecedented in our legislation, but there are features in it ently commendatory to warrant the

In the most desirable naturalization laws uniformity is exceedingly important. we are a nation, and not a confederacy of States merely, it appears reasonable that laws should be national. This end ought to be secured even if the Constitution must be altered. No one should be admitted to citizenship without the presence and sanction of a United States commissioner or judge. The way naturalizations are put through the mind some of the States is simply shameful. Under existing practices the franchise be-comes a mockery, especially in some of the large cities.

country during a probation of three or four years, and wishes to become a citizen, he be required to appear before a United rized, and take the States officer duly anth oath of allegiance, and receive a certificate of naturalization, making him a citizen without the right to vote. Naturalization and enfranchisement are quite different and ought to result from separate processes. Then, when the immigrant has become a citizen of the United States, and has con-tinued through another probation of two or three years after gaining citizenship, the courts of any State in the Union might grant him a certificate of enfranchisement, making him a voter under the laws of the State but only on presenting the certificate of naturalization. This double process will guard effectually against the enfranchisement of any who are not citizens; and with such regulations strictly observed naturalization will mean something, while the s will be reduced to the minimum.

The extension of the period of reside prior to enfranchisement has some value in it, but that alone will not remove the evil afflicting the nation so long as the whole power of naturalization and enfranchisecan be exercised by the inferior courte of the State. The one thing essential to re-form and safety is that the right to trans only by the courts of the United States become the work of national tribunals to create citizenship, and the door will be closed against frauds, and istency and uniformity will be secured. with reasonable safeguards against abuse in the matter of enfranchisements through the courts of the States. If none can become voters in any State without the required certificate of naturalization under United States laws, there will be little danger that the laws of any one State will con flict with those of other States or with the national authority.

Without elaborating the scheme in mind, these suggestions are presented in outline with the belief that the principles involved are patriotic and practicable, and worthy the study of those who are anxious that our country shall avoid the perils of majorities controlled by un-Americanized and unintelligent voters.

The Bromfield St. Church Problem.

A S was made apparent in last week's is there is a problem connected with A swas made apparent in last week's lists there is a problem connected with the church, which is receiving general and urgestatention. To relieve misapprehension, and aid in forming right views, which, it is hope will lead to final and wise action, we offer some

will lead to final and wise action, we offer some explanations and suggestions.

The opinion is general outside of the very limited circle which now composes the church that the property should be sold. Especially is this the conviction of those who have been most familiar with the history of the church for many years. We do not recall, at this writing, a lingle lawman of local influence who have a single layman of local influence who has exa single layman of local influence who has ex-pressed a dissenting opinion. This unanimity of judgment should carry great weight. The present board of trustess of this church include such representative and well-known laymen as Wm. Claffin, Alden Speare, Joshua Merrill, Silas Peirce, Pliny Nickerson, O. H. Durrell, A. R. Whittier, Caleb G. Beal, C. F. Letteney. Several times they have requested the quarterly conferwintier, Caleb G. Beal, C. F. Letteney. Several times they have requested the quarterly confer-ence of the church to consent to a sale of the property, but in each case the request has been refused.

It should be noted, also, that the motives of those who advocate that the property be sold are, beyond question, unselfan and prompted

only by the desire to do the very best thing possible for Boston and suburban Methodism. Another fact, too, should be especially con-aldered in this connection: Bromfield 8t. Church is an inheritance to the Methodism of this city. Those who now happen to be in of-ficial control neither donated the property nor gave to it its present value. The property descends to the Methodism of the city from the descens to a second of the sec reatest success of our denomination in this should take a vital interest in this church should undertake to bring about the wisest

We speak advisedly, therefore, in saying that ny arrangement for this church which carries any arrangement for this church which carries with it the purpose to perpetuate the present system of management will occasion, among those whose judgment and wishes should be heeded, a most vigorous protest. As shown last week, the present policy is neither a wise business nor an advantageous religious investousiness nor an advantageous religious invest-nent. The conviction is not less deep and pervasive that the income of the property she utilized, without further unnecessary do relieve most pressing needs connected the work of the denomination in our midst.

It is distinctly understood that the proceeds of the sale of this property are not to be dissi-pated, but to be sacredly invested; and in any event the income thereof only is to be used, and that under economic and judicious administra-tion. While there are honest differences of opinion as to the wisest disposal of the funds, there is no desire to advance or nurture any

there is no desire to advance or nurture any personal schemes or purposes.

There are those who advise that a church be built on the Back Bay that would cost \$100,000 (one-third of the value of the property), and reserve the income of the balance to promote missionary work in the city. There are others who think that the property should be placed in the possession of the Wesleyan Association, and that a business block should be built by the Association on the location, the income of which should be available, like that of Clark of which should be available, like that of Clark by the Association on the Rocards, the Income of which should be available, like that of Clark St. Church of Chicago, for the extension of Methodism in the suburbs. There are others still who would take the proceeds of the sale of the property, and, going to the North End, build a substantial but comparatively inexpenive church structure that would ac the pressing needs of the University Settlemen name it the Bromfield Church, and use the in-come of the large balance left to do the mission-ary work so successfully begun there. This plan, say its advocates, would simply move Bromfield St. Church to the North End.

But we are entirely willing to submit the decision of this problem to our leading laymen. There is no occasion for misapprehending one another's motives. It is a matter of great importance to our city and suburban Methodism.
The exigency is especially pressing at this hou.
Great causes are suffering for the support which
the sale of this church would provide. Let all
projudice be allayed, and let all in interest set nimity and unselfishness of cause demands! with the magnanimit purpose which the caus

Personals.

Rev. Dr. M. V. B. Knox, president of the Red River Valley University, Wahpeton, N. D., has been called to New York by the serious ill-

—Rev. Nacy Magee Waters, of Dubuque, Ia., has been invited to Weeley Church, Minnespo-lis, Minn., and has signified his willingness to accept the invitation.

Rev. Burtis Judd, a superannuated m of the New England Conference, has been lying at death's door the last three weeks at his bome in South Framinghan

- It is said that Dr. McCullough, is the Philadelphia Methodist, was asked on his dying bed what message should be borne to his brethren. He answered simply, "Tell them good-by, and that I did the best I could."

— Rev. Wm. Watson Poster, pastor of First Church, Amsterdam, N. Y., Troy Conference, and formerly of New England Conference, has eived the degree of D. D. from the Natio nperance University, Harriman, Tennesse

- Rev. Dr. P. A. Cool has resigned the presidency of George R. Smith College in order to accept the pastorate of First Church, Sedalis, Mo., the resignation to take effect when his successor in the presidency of the college has been appointed. He will begin his ministerial work at First Church on Sept. 1.

-Rev. W. F. Walker, D. D., wife daughters, who have been visiting his aged mother and sisters in Carthage, Mo., started mother and sisters in Carthage, Mo., started take the "Empress of Japan," August II, for China. Dr. Walker has been a member of the North China Mission since the autumn 0 and returns to the work after a two years' visit in the home land.

—The following paragraph, taken from the Northwestern, will be of interest to many of our readers: "At Mt. Ayr, Iowa, Rev. C. L. Nye, pastor, Sunday, Aug. 5, twenty-six probationers were received into full membership, and twe by letter. The membership new is 400. Old Folks' were received into full membership, and twe by letter. The membership now is 400. Old Folk' day was observed July 29, with good collection for Conference claimants. The aggregate benerolences will be over \$1,000. A unique feature of reception day was the presentation by the pastor to each new member of a copy of the Discipline with an injunction to read and study."

- Rev. H. D. Kimball, D. D., of Oak Park, Chloago, is spending his vacation at Round
- Rev. Louis Albert Banks, D. D., lectured last week at Chautauqua upon "Opportunities for Chivairy in Modern Cities."
- -We were favored on Saturday last with a very pleasant call from Hon. W. P. Dillingham and his son, Paul, of Waterbury, Vt.
- Rev. Henry A. Starks, D. D., pastor at Middistown, Conn., has returned from his European tour, and is sojourning at Round Lake.
- Hon. John A. Murray, the author of the Kansas prohibitory law, died recently in Mexico, where he had gone temporarily on business.
- —Rev. J. H. McCarty, D. D., acting paster of Metropolitan Church, is serving as chaplain of the Senate during the absence of Dr. Milburn.
- Rev. Dr. Ensign McChesney, of the Memorial Church, White Plains, N. Y., is the guest of ex-Governor Lounsbury, of Connecticut, in the Adirondacks.
- Rev. J. T. Docking, Ph. D., of Westerly, R. I., who conducted the party of Americans to Epworth and Switzerland this summer, returned to his home last week.
- Miss Gertrude Gilman, of Springfield, Vermont, a graduate of Boston University, has been appointed to assist Miss Ella Glover in her school in Tsunhua, China.
- Rev. Gideon F. Draper, D. D., of Japan, called at the office last week. He is engaged to make a series of addresses on missions within the boundaries of the Maine Conference.
- W. H. Larrabee, LL. D., assistant editor of Popular Science Monthly, is the son of Prof. W. C. Larrabee, formerly of Asbury University, and superintendent of public instruction in Indiana.
- Rev. Dr. R. S. Rust and Mrs. Rust called at this office last week. They went to Asbury Grove, and will spend some days in New England, receiving a hearty welcome from their many friends.
- Rev. Dr. J. C. Hartzell has gone on an official visit to the Pacific Coast Conferences. The Doctor has generously given \$1,000 of his salary to aid the Freedmen's Aid Society in its present financial crisis.
- —The late J. I. Mackenzie, of New York, gave \$50,000 for the erection of a building at Sac Paulo, Brazil, to be known as the Mackenzie College, in which "God and Ris Word should be forever honored."
- should be forever honored."

 Rev. S. A. Keen, D. D., is in attendance upon the Conferences at which Bishop Joyce is presiding in the far West. We congratulate the Conferences that have such a presiding Bishop and the inspiration of such a ¹¹ yoke-fellow."

 Rev. Erra Tinker, D. D., writes to express the most grateful sense of appreciation for Bishop
- -Hev. Erra Tinker, D. D., writes to express his most grateful sense of appreciation for Bishop Merrill's first contribution upon "Banctification," saying: "It alone is richly worth the subscription price of the paper for a full year."
- Rev. R. L. McNabb and wife, of Foochow Mission, China, have recently arrived in the United States, and are for the present stopping at Clifton Springs. Their return to this country was occasioned by the continued sickness of Mrs. McNabb.
- Dr. Geo. F. Pentecost is to have a few weeks' vacation this side the Atlantic. He will preach in the Broadway Church, Norwich, Conn., on the last two Sundays of this month, and in Dr. John Hall's church, New York city, the first three Sundays in September.
- Rev. James Mudge, D. D., writes: "A recent letter from Bishop Hurst informs me that his home passage is engaged in the 'Teutonic' of the White Star Line, leaving Liverpool September 5, so that he cannot reach home by September 1, as you say in your last."
- John Bernard Busteed, M. D., of Seoul, Korea, was married to Miss Georgena Speare, of Brooklyn, Aug. 9, by Bev. A. B. Leonard, D. D. D. Busteed is in charge of our hospital work in Seoul, Korea, and sails with his bride from Vancouver for his field of labor on Aug. 27.
- Mrs. Lillian Lee Leisan, the accomplished and consecrated daughter of Rev. Dr. S. V. Leech, of Terre Haute, Ind., died at San Francisco, of consumption, Aug. 5. Fifteen months ago she was married to Mr. N. Lee Leisen, of Howard Street Church, a prominent California layman.
- Rev. B. Fay Mills, it is reported, has agreed to serve as stated supply for one year for the Fourth Presbyterian Church of Albany. He is, however, to have leave of absence for several weeks during the year to meet any engagements for evangelistic services which have been already made.
- The "Walk and Talk" man of the Chauteuqua Assembly Herald says: "I saked Dr. J. M. Buckley to tell me something of his methods of work. He told me that usually it is better to work only when one is in the mood, provided the man loves his work and has moods often. But sometimes a man is not in the mood, but cannot tell why. His own course in such a case is first to try something else quite unlike the work intended. Then sometimes it is possible after waking up on this to switch back to the other. If this fails he takes a short, sharp walk, say of a mile, and returning tries again. But you're at this things that are dispatched in a few moments one after another. Unless ill, he can save the day by this sort of work that must be done some time. 'Occasionally,' and he, 'I have been too restless for this, and then, if possible, I get into an argument with some good-humored friend with whom on

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- a current topic there is some difference of opinion. If still the duliness lingers, I count that day lost for work whether its low descending sun shines on some good deed or not."
- Rev. C. Warren Hawkins, of Bayport, L. I., a graduate of Wesleyan University of the class of '85, and also a graduate of Drew Theological Seminary of the class of '89, has been elected to the chair of Greek and Latin in the Carleton Institute at Parmington, Saint Francois County,
- Rev. Morris W. Prince, D. D., of Bristol, Conn., made a pleasant call at this office last weak. He had been visiting for a fortnight his reversed father, Rev. Ammi Prince, of the East Maine Conference. We regret to report that the father is in quite feeble health and is not improving.
- As will be seen by our Church News column,
 Rev. R. L. Bruce, of St. Albans, Vt., is transferred to the Montans Conference and stationed
 at Helens. We very much regret the necessity
 of his removal from the Vermont Conference
 where he is so much needed and where he had
 become so representative and useful.
- Become so representative and useful.

 Rev. H. H. French, pastor of Weeley Church, Minneapolis, had an attack of neuralgia of the heart as he stepped into his pulpit, Sunday, Aug. 12. The congregation was dismissed and the pastor taken to his rooms, where, after an hour's work on the part of his physicians, he railied, and is thought to be out of danger.
- —Prof. J. C. Long, D. D., Li. D., of Crozer Seminary, died, Aug. 6. He had intended to spend his vacation in Virginia, and had reached Charlottesville, where he was formerly pastor, and there he died. He was in his dist year. He was a prominent man in the Baptist denomination, and was a teacher of eminent ability.
- —The Michigan Christian Advecate of Aug. 11 says: "Rev. Edward Ninde, son of the Bishop, occupied the pulpit of Central Church [Detroit] last Sunday. It was gratifying to the personal triends of the family to see the place which was graced by the eloquent and saintly pastor in other years now occupied by his promising son."
- —Bishop Andrews has returned from his trip abroad and has joined his family at Woodstook, N. H. The Bishop made a profound impression upon the Wesleyan Conference in his fraternal address and upon the large audiences that listened to him from the pulpit. As a representative of American Methodism he has done the church distinguished honor.
- Rev. George T. Rider, a well-known writer of hymns and articles on theological and literary topics, died, Aug. 3, at his home in Brooklyn. Mr. Rider was ordained to the minstry of the Protestant, Episcopal Church many years ago, but had to give up preaching on account of throat trouble. He afterward devoted himself to teaching and to literary work.
- Hev. E. S. Stackpole, D. D., should be addressed at Auburn, Me., instead of at Lewiston, as stated in our last issue. He is pastor of the prosperous Methodist Church in Auburn. His book entitled, "Four and a Half Years in the Italian Mission: A Criticism of Missionary Methods" (price 50 cents), can be ordered of C. R. Magee, 38 Bromfield St.
- Rev. William McNeill, brother of the distinguished evangelist, Rev. John McNelll, is supplying the Presbyterian Church at Corning, N.Y., where his preaching is attracting great audiences. He is described as "almost boyish, and with a countenance aglow and a pleasant voice, earnest and dramatic, with fine descriptive powers, and good at telling a story."
- —The Christian Advocate of Nashville says: "Notwithstanding Judge L. H. Estes, of Memphis, has been nominated for re-election to the circuit court bench of Shelby County, Tennessee, he finds time to go around and help the brethren in their meetings. He is the lay prescher of West Tennessee, as efficient in the pulpit as he is just and unbending on the bench. Such men are benedictions to their race."
- Mrs. Hannah Bailey, a prominent worker in church and temperance circles, died at Brockton, Aug. 16, aged 59 years. She had been for nearly forty years an active member of the Central Methodist Church, was president of the Woman's Foreign Missionary Boolety and vice-president of the Brockton Woman's Christian Temperance Union. She was a prominent Good Templar, and at one time grand vice templar of Massachusetts.
- William McE. Dye, the commander-in-chief of the Korean army, was born in Washington, Pa., about sixty-three years ago. He made his home in Chicago for a number of years, of which city his wife is a native. Mr. Dye graduated at West Point, was an officer in the army during the war, and, at the close, entered the service of the Khedive of Egypt. Five or six years ago he was engaged by the Korean embassy to reorganize the army of Korea, with which he has been connected were since.
- ... The Transcript of Monday last says: "In the People's Church yesterday Rev. Dr. J. W. Hamilton told of an affecting incident at the recent dedication of the first school for colored people, of academic rank, in Missouri. One of the speakers on that occasion was a man who had been a slave. He said that the last lashing he received before emancipation day was because he was caught with a McGuffey's Second Reader. His exuitation was great that he had lived to see the day when a black man should be saked to assist at the dedication of a school for his people like this, in a State where once it was almost a crime for them to try to learn to read."

- —A pleasant home wedding took place in Ballardwale, on Wednesday evening, Aug. 15, at the home of the bride's parents, the contracting parties being Mr. Stephen A. Lovejoy, of West Andover, and Clara E., daughter of Mr. and Mrs. A. S. Moody. The ceremony was performed by Rev. T. A. Hodgdon. The high esteem in which both parties were held was shown by the numerous gifts which they received.
- Parke Godwin, editor of the Nation, and son-in-law of William Cullen Bryant, said of him at the anniversary at Cummington: "Greater than the poet, the patriot, the publicist, was the man. Not a day but added to my estimate of his completeness as a human being. He had so strong a sense of duty that not the world in arms could have intimidated him. When he saw the path of duty he walked in it. He lived to be 84 years old, and had no apology to make for anything that he had done, no forgiveness.
- Professor Morris, at the head of the Chemical department of Cornell University, commenced work as a fireman on the New York Central Railroad. He was advanced to be engineer, and then made up his mind to get an education. He studied at night, fitting himself for Union College, procured books, and attended, as far as possible, lectures and recitations, ranning all the time with his locomotive. On the day of graduation he left the locomotive, put on his gown and cap, delivered his thesis, received his diploma, went back to his locomotive and made
- —The Buffalo Christian Advocate of Aug. 18 says: "Rev. Dennis C. Blakely, of the Genesse Conference, died in the pulpit at 12 o'clock on Sunday last in the Methodist Episcopal Church at Alabama Center, N. Y. Mr. Blakely took a supernumerary relation at the last session of the Conference, and was therefore without an appointment. He was formerly pastor of the Alabama church, and was filling the pulpit for the present pastor on that day. He had announced the hymn and sat down, when he suddenly expired, the cause being apoplexy. The decessed was in his 63d year."
- —Lady Henry Somerset arrived in this country by the "Paris," Aug. 11, and went directly to Twilight Park in the Catakille, where Miss Willard has a summer home—the "Eagle's Nest." Lady Somerset was accompanied by her son, Mr. Henry Somers Somerset, who will attend lectures at Harvard. During Miss Willard's two months in the Catakills she has had two stenographers taking diotation for her "Handbook of History and Methods," and her booklet, "How I Learned to Ride the Bicycle, with Reflections by the Way." Besides preparing her sunual address she has sent out articles to the pressand is contributing at least one editorial a week to the Union Signal.
- Rev. Dr. G. H. Corey has our sympathy, and that of the church generally, for his great loss by fire. In a letter to the Christian Advocate he says: "By the burning of the Knox Storage Warehouse I have lost, besides my household goods, my entire library of over four thousand volumes, the cash value of which was about \$12,000. It was the accumulation of thirty years, in which every book was carefully selected, and contained many rare and costly editions now out of print. There were also a large number of de issue editions of great value. I suppose it would be impossible to reproduce this precious collection at any price. Yet I must begin again at the bottom and build even upon broader
- Rev. John Foster, the successor of Wilbur Fisk in the principalship of Wesleyan Academy, Wilbraham, died, August 3, at the residence of his son, near Athens, East Tennessee. He was 32 years of age, yet retained his faculties to a remarkable degree. Mrs. Knight, many years preceptress at Wilbraham, visited him as recently as last March and found him in the habit of taking a horseback ride daily without escort. It was under his administration that the now venerable Dr. Miner Raymond, of Evanston, entered Wesleyan Academy as a student. Except during the years of the war, and some recent years, his life in the South has been spent teaching and preaching in connection with the Protestant Episcopal Church.

Brieflets.

- Dr. Davison's contribution upon the 3d page is especially timely and discriminative.
- The fourth quadrennial session of the General Conference of the Methodist Church of Canada will meet on Thursday, Sept. 18, in Queen's Avenue Methodist Church, London, Ontario. The fraternal delegate from the Methodist Episcopal Church is Rev. J. H. Potts, D. D., editor of the Michigan Ohristian Advocate, and from the Methodist Episcopal Church, South, Dr. E. E. Hoss, editor of the Nashville Ohristian Advocate.
- Our readers may give entire credence to our correspondent who writes so forcefully upon "Indian Education in Albuquerque, New Mexico."
- The Tribune states that missionary secretaries of several denominations met with Dr. S. L. Baldwin in our Mission Rooms at New York recently and had a conference with John W. Foster, ex-secretary of state, to discuss matters partaining to the war between China and Japan, and the probable safety of the missionaries representing their societies in those countries, and to find out his impressions of foreign missions. Mr. Foster has just completed a tour of the

- world, in the course of which he has paid special attention to American missions in India, China, Japan and Korea. He expressed himself as deeply impressed with the magnitude and importance of the work, and as earnestly desirous that the home churches should be aroused to greater diligence in prosecuting it. He thinks that the missionaries in China and Japan will be as safe as at ordinary times.
- Dr. Hulburd, in "Turning an Old Leat," found on page 4, revives many thrilling memories connected with New England Methodism.
- The Advance expresses itself none too strongly in the following paragraph: "Of the 13,000 salcon-keepers of New York whose 'good moral character' omtitled them to a license, more than half have served terms in prison. What a farce are these provisions for 'regulating' the traffic, proposed as 'practical' measures by those who think that the time is not yet ripe for prohibition."
- D. L. Moody makes this inquiry: "Suppose that a man should advertise to take photographs of the heart, would be have many customers?"
- Our interested readers will turn at once to Bishop Merrill's second contribution upon "Banctification," found on page 2.
- Mrs. M. F. Boranton, missionary of the W. F. M. S. in Korea, writes as follows to Mrs. Alderman under date of July 15: "We have as yet made no changes in our city work because of the turbulent state of affairs here. Everything goes on as usual. Our congregations are of course somewhat smaller than formetly because so many people have fled far back into the country. Ten of our girls have gone. The mothers became much frightened, and begged that they might take their children with them to a safer place than fleoul. Of course under the circumstances we could not refuse them. We are not at all anxious about ourselves or about mission property yet, but we are deeply troubled about our poor people. The Japanese soldiers are in large numbers in the city, and all about it, and are ready to bring thousands more if the Chinese and Koreans will not agree to their terms. It looks as if a long war was inevitable, and yet we keep hoping for a peaceful settlement of the difficulty. I hope the people at home will not be over anxious about us. We are in the hands of a covenant-keeping God, and we fully believe that 'though a thousand fall at our side or ten thousand at our right hand,' 'It will not come nigh' us. We hope and pray that good may come to this people out of this which just now is so hard for them to bear."
- Cleveland Methodism is justified in its hearty rejoidings over the fact that it is to entertain the next General Conference.
- It is because our columns are open for the expression of variant views when honestly held and uttered in good spirit, that we give place to Rev. H. B. Ridgway's reply to a recent editorial. Farther statement of our opinions may be found in the Book Table in review of a recent pamphlet entitled, "John Wesley and Premillenarianism."
- President Warren writes: "Judge Sibley's papers in the late issues of the Heralio are worth many times the value of the space they have occupied, and I hope no reader will fail to preserve them. They have made several points much clearer than they were or well could be in the Judge's brief original statement of the position in opposition to Dr. Petta. It now appears that if I had said 'sight years ago' instead of 'four years ago' in my statement of the method in which according to the new view the eligibility of women might have been effected in a perfectly constitutional way by a mere majority vote of the 'sovereign' members of the Annual Conferences, no objection would have been made to my representation of that matter. I write, however, not to prolong discussion, or to sum up results, but simply to announce that the redemption of my promise made to the readers of the Heralio last June relative to a new and unpartisan statement of the real action of the General Conference of 1858 may be looked for in the forthcoming September lause of the Methodist Review. It is possible that after the appearance of that 'irenicon,' even the amendment process question will bear a somewhat different aspect, particularly in this special application."
- Rev. H. Hewitt, of Woodfords, Me., furnishes valuable information under date of Aug. 18. He writes: "A letter received this morning from Dr. Sayes, of Oxford, conveys the information that Mr. J. F. Bliss, an alumnus of Amherst College, who superintended the excavations of Tellel-Hesy (the ancient Lachish) with such grand results a few months ago, after the compulsory abandonment of them by Mr. Fiinders Petrie, is now at work on localities of great historic interest in the city of Jerusalem, and is hoping before long to discover something of interest to Biblical scholarship as well as to the increasing multitude who are interested in the inspired "records of the past." Incidentally he mentions a recent find in Egypt which may be of special interest to some readers of the Herald. He says: "The only new thing in Oriental archaelogy that I know of is a discovery made by Mr. de Morgan six weeks ago at Saggara of an Egyptian fleet of the age of the 6th dynasty. The ships are said to be complete and perfect, and one of them is 35 metres in length. Also Mr. W. Max Müller has found that the papyrus of the Wohar's Travels in Palestine" mentions the town of Beth-Sopher, which, as it is associated with Kirjath-Anab, must be the Kirjath-Sepher of the Old Testament. It is therefore proved—against the higher critics—thest the Mascorstes were wrong only in punctuating Sepher "book" instead of Sopher "scribe." ""

The Sunday School.

THIRD QUARTER. LESSON X. Sunday, September 2. John 2: 13-85.

Rev. W. O. Hulway, U. S. N.

JESUS CLEANSING THE TEMPLE.

Golden Text: Make not my Father's house a house a norchandles. — John 2: 18.

- Date: A. D. Sf. during the Passover, April 5-18.
- Home Readings: Monday John 2: 13-38. Pass—Mark 11: 13-18. Widnesday 3 Chron. 9: 1-4; 15-18. Priday Jer. 7: 8-16. Saiday Jer. 7: 8-16. Saiday Jer. 7: 8-17.

A brief visit to Capernaum followed the miracle at Cana. Thence our Lord with His five disciples went to Jerusalem to attend the feast of the Passover. Of what oc-curred at this feast St. John alone preserves the story. The principal event was the purification of the temple—a cleaning which He found necessary to repeat farther on at the close of His ministry, and which St. Matthew and St. Mark relate. The occasion for this act was the prostitution of the sacred precinots to greed. Undoubtedly there was necessity that the pilgrim from foreign parts should exchange his alien coin to obtain the half-shekel required yearly of every Israelite for his soul's atone ment. It was necessary, too, that sheep and oven and doves should be at hand, or easily procurable, for sacrifices. But though it might be needful to have these tables for money-changers conveniently near, and these herds of beasts within easy distance of the altar, to have them encroach upon the arcades and porches set apart for wor-ship — still worse, to turn the Court of the Gentiles into a cattle market, to introduce the wranglings of business and commerce into the very temple— was an invasion of the sanctities of the place which might well excite the indignation of every devout Hebrew. To our Lord this spectacle on enter-ing the temple was too revolting for enduance. Quickly making a scourge of the rushes that lay about the floor, He attacked first the sheep and oxen, driving them and their attendants out of the sacred courts. The tables of the money-changers were next overturned, and their owners com-pelled to search for their coins among the rubbish. The dove-sellers were comed to take their cages hence; and over all the crowd of angry herdamen and shopthe crowd of angry herdamen and shop-keepers, as they retreated from the enclos-ure, our Lord seemed to tower like an avenging fury, as He bade them with an authority which they dared not resist, "Make not My Father's house a house of merchandise!" His disciples were remind-ed of the Messianic prediction, "The seal of thine house shall eat me up;" but the ene-mies of our Lord, recognizing the assumpmies of our Lord, recognizing the as mies of our Lord, recognizing the assumption which this act implied, demanded of Him some "sign," or miracle, to justify His right to take this course. "Destroy this temple," He replied, "and in three days I will raise it up" — words which the Jews wrongly applied to the material structure which it had taken forty-six years to build, but words which His disciples recalled later as referring to His sacred, body called later as referring to His sacred b which, after being destroyed, He raised on the third day. But though He declined to work a miracle on demand, we are told that during these days of the feast He wrought many, and elicited thereby a sort of intel-lectual faith in Himself— not that belief of the heart which " worketh righteousness."

III. Expository.

12. And the Jews! passover (R. V., "the passover of the Jews") was at hand.—St. John here and elsewhere uses the term "the Jews" as referring to the hierarchy, the leaders of the nation, and especially as being opponents to Jesus. They took charge of the Passover. In verse 18 they again appear. See also chap. 1: 19. This term is one of the most characteristic of the Fourth Gospel. The Revision Commentary says: "The leaders and representatives of the nation in the rejection of Jesus are those whom John usually designates 'the Jews.'!" Jesus went up to Jerusalem — from Capernaum, taking with Jerusalem — from Capernaum, taking Him the five disciples, including John.

Him the five disciples, including John.

14. Found in the temple — in the outer temple, the Court of the Gentiles. "This court (which was on a lower level than the inner courts and the house or sanctuary itself) occupied not less than two-thirds of the space inclosed by the outer walls. Along its sides rancioisters or coionnades, two of which—Solomon's Porch on the east, and the Royal Porch on the south—were especially admired. To these cloisters many of the devout resorted for worship or instruction, and here, no doubt, our Lord often taught (10: 23). In strange contrast,

bowever, with the sacredness of the place was what He now 'found in the temple'" (Revision Commentary). Those that sold oxen and sheep and doves . . . changers of money.—
"This market appears to have sprung up since the Captivity, with a view to the convenience of those Jews who came from a distance, to provide them with the beasis for offering, and to change their foreign money into the sacred shekel, which was alone allowed to be paid in for the temple capitation tax . . . The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic "(Alford).

The history of Christian churches has not been alto-rether without parallels that may help us to understand how such a descoration came to be permitted. Those who remember the state of the great cathedral of Lon-len, as painted in the literature of Blisabeth and James, when muies and horses, laden with market produce, were led through the slates of 8t. Paul's as a matter of svery-day occurrence, and bargains were struck there, and burglaries planned, and servants hired (Milmark 'Annals of 8t. Paul's," 980, will feel that even Chris-ian and Protestant England has hardly the right to cast a stone at the priests and people of Jerusalem (Ellicotte a stone at the priests and people of Jerusalem (Ellicotte

15. Made a scourge of small (R. V. omita "small") cords — "probably the rushes which were littered down for the cattle to lie on " (Alford); " of course this fragile lash would not do much real execution. It was used as one might use a switch, to alarm, and so drive out, the animals. use a switch, to slarm, and so drive out, the animals. The original very clearly shows that it was used for this purpose alone, and not to threaten the men with physical chastisement" (Abbott). Drove them, etc.—R. V., "east all out of the temple, both the sheep and the oxen." Poured out the changers' money — "upsetting the carefully-arranged heap of heterogeneous coinage, and leaving the owners to grope and hunt for their scattered money on the polluted floor" (Farrar).

15. Said unto them that sold doves. — The birds were caged, and could not be driven out like the beasts without loss to their owners. So the latter were ordered to remove them. Make not my Father's house a house of merchan-dise — an indignant protest, addressed probably to all who had been guilty of the profanation.

to all who had been guilty of the profanation.

This cleansing of the temple was in the direct course of His manifestation as the Messiah. Immediately after the prophetic announcement of the forerunner (Mal. 8: 1) is that of the Lord's coming auddenly to His temple and puritying it. This act also answers (but, like the faisiliment last mentioned, only in an imperfect and still prophetic sense) to the declaration of the Baptist, "whose fan is in his hand," etc. (Matt. 3: 13.) His proceeding was not altogether unexampled nor unauthorised, even in an uncommissioned person, for all had the right to reform an abuse of this sort, and the sealots put this right in practice (Alford).

17. His disciples - the five who witne the proceeding. Remembered that it was written—recalled at the time a Messianic prediction from Psalm 69:9. The zeal of thine house hath eaten (R. V., "shall est") me up—"a figure in all ages to express the consuming, emaciating effects of care and passion" (Wheden)

18. Then answered the Jews (R. V., "the lew therefore, answered the Jews (K. V., "the Jews therefore, answered") — referring to the hostile hierarchy. What sign showest thou? etc. — "They rightly understood His words and acts to involve the assumption of being the Messiah, and, therefore, not improperly, they demanded of Him what 'sign' (mirsculous inment) He put before their eyes to justify self for cleansing the temple " (Cowles).

19. Destroy this temple, and in three days I will raise it up.—"In interpreting this passage observe that (1) John himself explicitly declares Christ's meaning, 'He spake of the temple of His body' (v. 21); (2) that not only the Jews, who might have willfully perverted Christ, mis-understood His meaning, but His own followers did not, till after His death, understand Him did not, till after His death, understand Him (v. 22); hence (3) the hypothesis that He pointed to Himself when He said, 'Destroy this temple,' is not only unnecessary, but improbable. The words are a prophecy, but are purposely left enigmatical to be interpreted by the event. The temple is itself a type of man, who is intended to be the temple of God in which He will dwell, and, therefore, a type perfectly fulfilled only in Ohrist, in whom alone the Spirit of God dweit without measure, and with no periods of partial christ, in whom alone the Spirit of God dwelt without measure, and with no periods of partial or complete exclusion. The Jews, in crucifying Christ, destroyed the divine reality of which the building was only a symbol or prophecy; moreover, they inaugurated that terrible drams of passion which ended in the literal destruction of the temple itself? (Abbott). "At the moment of this conversation the temple was before every mind, hence Jesus naturally takes from it His analogy. Noticeably the analogy between the Jewish temple under the old conomy and the human body of God's people under the new became so familiar in the Christian age that Paul exclaims against the brothren at Corinth with amasement: "What! know.ye not that your body is the temple of the Holy Ghoat who is in you?' (1 Cor. 6: 18). "Know ye not that ye are the temple of God, and that the who is in you?' (1 Cor. 8: 18.) 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' (1 Cor. 3: 16)" (Cowles).

20. Forty and six years was this temple in building. — The Jews interpreted the words as referring only to the material structure which Herod had begun to rebuild some sixteen years before our Lord's birth. Wilt thou rear (R. V., "raise") it up in three days?—a seconful question.

21, 22. He spake of the temple of his body.

"To Himself, therefore, His words had a very
definite meaning: Destroy this temple (as you

certainly will by disowning My authority and resisting My acts of reform, and at length crucitying Me), and in three days I will raise it. As by denying My authority and erucifying My person you destroy this house of My Father, so by My resurrection will I put men in possession of God's true dwelling-place, and introduce a new and spiritual worship. It is in Christ's person this great frama is enacted. The Messiah perishes; the temple falls. The Messiah lives again; the true temple rises on the ruins of the symbolical temple "(Godet). When, therefore, he was risen (R. V., "raised")... his disciples remembered.— It was a hidden prophecy until then. They believed the Scripture.—Our Lord's resurrection threw light upon many an obscure prediction of the Old Testament, as well as on many of His own words, and fulfillment made faith easy.

23-25. Many believed in (R. V., "on") his

fulfillment made faith easy.

23-25. Many believed in (R. V., "on") his name. — "We have here the net result of our Saviour's announcement at this first passover. A party of external, historical believers arose, convinced of His miracles in the head, untouched by His Gospel in the heart. They believed that He was a supernatural being, just as they believed that Tiberius was emperor, without any feeling of sin to be by Him forgiven, or any love for His holy teaching or character" (Whedon). When they saw the miracles (R. V., "beholding his signs"). — No record has been kept of these. Jesus did not commit himself unto them (R. V., "did not trust himself unto them"). — (R. V., "did not trust himself unto them"). -"They entered into no spiritual relation with Him, and He in consequence into none with them" (Alford). He knew all men—the very secrets of their hearts. "This is one of the il-lustrations of the teaching, so characteristic of the Fourth Gospel, with regard to the union and communion of Christ with His people; if they abide in Him. He abides in them. That these communion of Christ with His people; if they abide in Him, He abides in them. That these believers have not reached such maturity of faith Jesus Himself discerns. No witness by another is needed by Him, for the thoughts of every man with whom He speaks are 'naked and opened' unto Him" (Revision Commentary).

IV. Illustrative.

Why did not this multitude of ignorant pligrims resist? Why did these greedy chafferers content themselves with dark soowls and muttered maledictions, while they suffered their oxen and sheep to be chassed into the streets and themselves ejected, and their money flung rolling on the floor, by one who was then young and unknown, and in the garb of despised Galilee? Why, in the same way we might ask, did Saul suffer Samuel to beard him in the very presence of his army? Why did David abjectly obey the orders of Joab? Why did Ahab not dare to arrest Elijah at the door of Naboth's vineyard? Because sin is weakness; because there is in the rest Elijah at the door of Naboth's vineyard? Becames sin is weakness; because there is in the world nothing so abject as a guilty conscience, nothing so invincible as the sweeping tide of a Godlike indignation against all that is base and wrong. How could these patry sacrilegious buyers and sellers, conscious of wrong-doing, oppose that scathing rebuke, or face the light-nings of those were that were subfinded by an oppose that scathing rebuke, or face the light-nings of those eyes that were enkindled by an outraged holiness? When Phinehas the priest was zealous for the Lord of Hosts, and drove through the bodies of the prince of Simeon and the Midianitish woman with one glorious thrust of his indignant spear, why did not guilty Israel avenge that spleadid murder? Why did not every man of the tribe of Simeon become a goe! to the dauntless assessin? Because Vice cannot stand for one moment before Virtue's uplifted arm. Base and groveling as they were, these money-mongering Jews felt, in all that remnant of their souls which was not yet eaten away by infidelity and avarice, that the Son of man was right (Farrar).

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and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

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wholesomeness and superior quality of the "Royal "—"
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substance."

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go, May, 1864. JHO. SEBASTIÁN,

"NATURE OF THE MILLENNIUM."

Bev. H. A. Ridgway.

I WAB much interested in your editorial on the "Nature of the Millennium" in last week's Hunald. I think you are a little hard in your estimate of those who differ with you in their views of this subject. You say the premillennial teaching "is a scheme of theological ranks — a speculation entirely alien to the spirit and methods of the Gospel of Jesus Christ."

The first part of this charge is a matter of opinion which in itself is perhaps unimportant. Calling people "granks" is no proof that their ideas are false. The second charge, that the premillennial doctrine "is entirely alien to the spirit and methods of the Gospel," is of great importance and should not be made unless the one who makes it is prepared to prove his position. It would be easy to give a list of names of men who are eminent in the Christian world who believe most sincerely in the premiliennial coming of Jesus. The only real authority, however, is the Word of God.

Before proceeding to examine the Scripture, I would see that one of

Before proceeding to examine the Scripture, I would call your attention to the fact that one of books in the course of study required of our whers — "Biblioni Hermeneutics," by Terry preschers — "Biblical Hermeneutics," by Terry-axpressly teaches that the coming of Jesus is premiliennial (p. 462). It is true that he teaches that Jesus has already come and is now upon His throne. This teaching we believe to be falla-cious, but his recognition of the fact that between the coming of Jesus (the percussics) and the final judgment, the Messianic son intervenes, is very

judgment, the Messianic son intervenes, is very important. It will be impossible to cover the whole ground in a letter, so I will confine myself to the points mentioned in your editorial.

1. As you say, all Christians believe in the final triumph of Jesus Christ. The question is, How is this final triumph to be brought about? Your position is, that it is to be accomplished by the present agencies—the presching of the Gospel in the power of the Holy Spirit; that by this means the whole world shall be regenerated and "The earth shall be full of the knowledge of the Lord as the waters cover the sea." Where of the Lord as the waters cover the sea." Where in the Bible is it said that the Gospel will convert the world before Jesus shall come? I have vert the world before Jesus shall come? I have not been able to find any such statement. The verse above quoted in regard to the earth being full of the knowledge of the Lord as the waters cover the sea is commonly used as a proof-text even as you have used it in your editorial. An examination will show that this glorious condition of things will be subsequent to the coming of Jesus to set up His kingdom. This millennial kingdom is described in Isalah 11, also in Psalm 72. In the second Psalm we have the Psalm 72. In the second Psalm we have the triumph of the Son of God in His kingdom, but in each of these Scriptures the victory is not brought about by the conversion of His enemies, but by their destruction and defeat. Put these Scriptures with the teaching of the New Testament, and there is perfect harmony. How can any one believe that the world will be converted before Jesus comes, when he reads in Matt. 13 the parable of the tares and our Lord's explanation of it? It is needless to multiply quotations, but I will mention one more in this connection — Matt. 24: 36-39: "As the days of connection — Matt. 24: 36-39: "As the days of Noe were, so shall also the coming of the Son of man be." What were the characteristics of the days of Noah? The people were unbelieving, corrupt, sensual, violent, and intemperate. This we know on the authority of God's Word, and if the days of the coming of the Son of Man are to be similar, where is the millennium before His coming?

You say that "The sober second thought of the ages has discredited the introduction of revolutionary methods to secure the final triumph of the Gospel."

triumph of the Gospel."

The answer to this is plain. The thought of the ages, be it first or second, cannot alter in the least degree God's purpose. It is vastly more important to know what God has said than what men think. We may sek, however, why was should reject the catastrophic school of teaching for the gradualistic? When God has instituted a new order of things, has He not done to by destroying the old? Were not the flood, and the destruction of the cities of the plain, and the overthrow of the Jewish nation, catasand the destruction of the cities of the plain, and the overthrow of the Jewish nation, catasrophic in their nature? Are not these very
wents held up to the world as warnings, in the
Epistles of Peter and of Jude? and does not
Jesus Himself, when foretelling the destruction
of Jesusalem, use that event to impress upon His
disciples the lesson of the coming destruction of
the world? He commands them: "Watch,
therefore, for ye know not what hour your Lord
doth come." Peter seems to have anticipated
the "sober second thought of the ages" when
he says (2 Pet. 3: 3): "Knowing this, that there
shall come in the last days scoffers, walking after

their own lusts, and saying, Where is the prom-ies of his coming? for since the fathers fell salesp, all things continue as they were from the beginning of same, all things continue as they were from the beginning of creation." Paul says of such, "The Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sud-den destruction [not gradual salvation] cometh igon them." Let us not be wise above what is written, lest we learn by sortowful experience that the "wisdom of men is foolishness with [66]."

God."

It You state that "The hope for the attainment of this result [universal righteousness] is not based on a change of dispensation, but on larger outpourings of the Spirit." We answer, its Holy Spirit is in the world now, to do His work of convincing, converting and sanctifying all who will believe and receive Him. There is need of larger outpourings of the Spirit,

there is no promise that there will be, and indeed there cannot be, for God has sent not it, but
Him, and all that is necessary is that men should
repent and believe. Unless this is done, the Spirit
is poweriess to save, and therefore He cannot
save she world unless the world repents. For
nearly nineteen centuries the Spirit has been in
the world, and yet the world is not converted;
but it is not through lack of God's Spirit.
You seem to intimate in your editorial that
premillennalists disparage and belittle the
power and work of the Holy Spirit. You seem
to infer, also, that we consider the Gospel a
failure. On the contrary, we believe the Spirit
never fails. We believe He convinces every man
of sin, and writes upon his heart the conviction
of a judgment to come. The Spirit calls him to
repentance, and here the man must act if the
Spirit is to do anything more for him. If he
will repent and obey and believe, then the
Spirit will take of the things of Christ and
show them unto him. The Spirit will regenerate him, and sanctify him, and work in him the
complete will of God. Paul says, "I beseech
you that ye receive not the grace of God in
vain." Like him we put the responsibility for
failure where it belongs, hou upon the blessed
Holy Spirit, but upon rebellious, sinful man.
Again, we clafm the Gospel is not a failure,
but a glorious success. If, as you say, the Gospel must convert the world to be a success, then

Again, we claim the Gospel is not a failure, but a glorious success. If, as you say, the Gospel must convert the world to be a success, then indeed it is up to the present a most dismal failure. Look about you; look at your own city, the centre of culture and education; see the thousands upon thousands that are untouched by the Gospel. They are not heathen; they know of Jesus, and yet they are unsaved. Is by the Gospel. They are not heathen; they know of Jesus, and yet they are unsaved. Is the Gospel a failure? If success means that it shall convert Boston, then it is a failure; for it has not done it and there is no evidence that it ever will. But, blessed be God, the Gospel is not a failure. The Gospel is an offer of eternal salvation to every one that believeth. No one ever has believed and been lost, and it is still the power of God unto salvation. Man is a failure, the church to some degree is a failure in that it fails to get its message before men, but the Gospel is not a failure. The work of the church is to herald the glad tidings, to beseech men to come to God; but nowhere is the promise given that all men will accept salvation. Strait is the gate and narrow is the way that ise given that all men will accept saivation.

Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. If any one declares the Gospel is a failure, it is those who say it must conquer the world, and yet are compelled to acknowledge that the vast mass of men even in so-called Christian lands are in rebellion against God or indifferent to His claims upon them.

4. You say that the final sway of the Lord Jesus on the extra late to a partitual.

4. You say that the maisway of the Lord Jesus on the earth is to be spiritual. I do not gather from your editorial that you believe in the literal personal coming of Jesus at all. Jesus, however, said He would come again. He told the high priest and his company that they should see Him coming in the clouds of heaven. When He ascended, the two men who snake to the dissee Him coming in the clouds of heaven. When He ascended, the two men who spake to the dis-ciples said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This language is explicit enough to be understood, and if it can be put aside and spiritualized so that it does not mean what it says, then the Bible is of no value as a revelation of God's will or His plan for the future for of God's will or His plan for the future, for can read it to suit any notion they see fit to entertain.

This personal coming of Jesus is the basis of almost every exhortation, command and prayer in the New Testament. Watchfulness, sobriety, diligence, purity, etc., are all taught in connection with the coming of Jesus. It is the hope of the church. "We shall be like Him when he shall appear, and we see him as he is: hope of the church. "We shall be like Him when he shall appear, and we see him as he is; and every one that hath this hope in him purifieth himself even as he is pure." We are not ashamed to own that we desire to see our blessed Lord, to feel the touch of His hand, and hear the sweet messages of love from His own sacred lips. It is not because "we doubt like Thomas," but because we believe He said He would come, and we believe Him: He will come Himself, and and we believe Him; He will come Himself, and we shall behold Him in all the glorious beauty of His risen power.

of His risen power.

5. Finally, you speak of the return and conversion of the Jews as a dream of folly. A careful study of Romaus II will show that the Jews are to be converted, and in the hand of God they are to be used in the spread of the Gospel. The angel said to Mary, "Thou shalt concaive in thy womb, and bring torth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." In Eschiel 37: 15-28 we read of the reunion of Israel and their gathwe read of the results of meses and their gathering to their own land, their conversion to
God and the reign of David their king over
them even forever. In Isaiah 9:8, 7, we have the
prophecy that, "Unto us a child is born, unto
us a son is given," etc. This child shall be
called Wonderful, Counselor, the mighty God,
and the Prince of Peace. Of the increase of His
government and peace there shall be no end upon the throne of David. Is not this promised
child the child of Mary? Did He ever sit on
David's throne? We know He never did, but
God's Word cannot be broken, and so He will
yet rule over Israel when God shall gather
them out of the lands where they are scattered.
The nation that rejected Him shall receive Him,
and the world where He was poor and despised
and rejected shall yet own Him King of kings

and Lord of lords. Glory; be to His preci-

name!
There is only one way of evading these plain statements of Scripture, and that is by spiritualizing them so as to mean anything other than what they say. Excuse us for believing that God knew what He wanted to say, and had the what they say. Excuse us for believing that God knew what He wanted to say, and had the ability to say it in such a way that plain men could understand Him. "The soher second thought of the ages" has no terrors for us while we have the sure testimony of our God. If we are wrong, prove it by the Bible as it reads, not by some fanciful interpretation such as you give concerning the resurrection of the martry dead when you say, "The re-living of the martrys is not a bodily resurrection, but the re-appearance of the spirit of the martrys in the church of the latter times." Why not deny the resurrection of of the spirit of the martyrs in the church of the latter times." Why not deny the resurrection of any of the dead, and say that it means that the spirit of those who have died shall live in those yet unborn? It will take something more than such fautastic exogesis as this to convince premillennialists that they are wrong.

If to believe inspired prophets, and angelic measengars, and Jesus Himself, when they say He will come and occupy the throne which belongs to Him, will prove us to be "theological cranks," then I am glad to be one of the "cranks."

Hill's Grove, R. I.

A MUSEUM OF ALL RELIGIONS.

SEVERAL years ago the undersigned pub-licly called attention to the Guimet Muse-um of Religions in Paris, and made an earnest appeal to the public-spirited to establish a simi-lar one in Boston. The recont gift of \$100,000 by Mrs. Caroline E. Haskell to the University of Chicago for the establishment of an "Orig renews my hope that there may be in Museum" renews my nope that there may be in our city, or elsewhere, some person of wealth, who—possibly as a memorial to some loved one—would count it a privilege to do for our metropolis and for America what M. Guimet did for Paris and for France.

or Paris and for France. Such a museum, if founded at once, would be Such a museum, if founded at once, would be the first of its kind in America. Through all time it would retain this high distinction. The chance to secure the honor for Boston cannot long remain. The interest in the comparative study of religions is growing very rapidly, and museums of illustrative material are sure to the first university professorable over estab-lished for the study in America; it should also have the honor of having the first museum erected and administered for the collection and erected and administered for the collection and preservation of everything that can throw light upon the character and history of the world's religions. This would go far toward giving the city permanent leadership in this department of scholarship in America for generations to come. It is certainly a very significant fact that the only three periodicals devoted exclusively to the comparative study of religions are all published in Paris, the seat of the only existing museum adequate to the demands of the investigator. If there is anything in the world worth study-

adequate to the demands of the investigator. If there is anything in the world worth studying it would seem to be religion. Its essence, its ethnic and other forms, its total history, ought to be a matter of profound interest to every human being. And to insure a due appreciation of the purity and power of the Christian religion, its just claims, its place in the world's history and destiny, Christianity must be studied in the light of man's total religious history and light of man's total religious history and achievement. The more one knows of the thought and worship and life of the heathen ple, ancient and modern, the clearer and e impressive will be one's vision of the value

of a diviner teaching.

The time for collecting objects illustrative of the ideas, customs and rites of the "doomed religions" is just now favorable. New England

has scores, and even hundreds, of loyal some and daughters in heathen lands, many of them on religious errands. Many of these have opportunities that they would gladly use for securing for a home institution, at almost no expense, idols, relies, prayer wheels, shrine furnishings, secred books, thurifers and ritual appurtenances of all sorts—objects in many cases that cannot be bought, but that on the conversion of their owners are brought to the missionary simply to be burned. Many of these have already been sent home as curiosities, enough, in fact, to constitute a most interesting and instructive collection, but for lack of a suitable place. to constitute a most interesting and instructive collection, but for lack of a suitable place for their preservation and utilisation, the greater part has been lost or disposed of as worthless rubbish. Personal collections of this nort are always short-lived. The only safe way, is to deposit them in some appropriate public museum, where they will be kept with care and made to show their priceless value, both to the general public and to the scholarly investigator of religious problems.

Who will give to Boston an establishment in which any fact respecting any religion can be quickly and authentically ascertained? For such a foundation a large sum will eventually be needed, but \$100,000 would make a noble beginning and insure all necessary co-operation.

ning and insure all necessary co-operation. Special collections and objects of unique value Special collections and objects of unique value have aiready been tout to our city because of the lack of a suitable piace in which to make them accessible to the public. Many that have never been offered would have been if the museum had been in existence. No time should be lost. Boston deserves and should have the first American museum of all religions. In equipment it should be second to none in the world. It would be a chief glory of the city, and an object of integrate. chief giory of the city, and an object of interest to all mankind. Who will undertake so fruitful to all mankind. Who and immortal a work?

WILLIAM F. WARREN.

Boston University, Aug. 8, 1894.

The Boston Herald, commenting editorially on the above, says: "President Warren's letter points out a defect in the appointments of Boston which is too important to be ignored. It is that we have no institution like the Guimet Museum of Religions in Paris. Indeed, except the recent gift of \$100,000 by Mrs. Caroline E. Haskell to the of \$100,000 by Mrs. Caroline E. Haskell to the University of Chicago for the establishment of an "Oriental Museum," nothing has been done to advance publicly the comparative study of religions in this country. The chief difficulty is in the lack of materials for making a beginning. President Warren points out that the present time is peculiarly favorable for the collection of idols, relics, prayer wheels, shrine fernishings, sacred books and thurifers, belonging to the 'doomed religious,' and that all which is lacking is the foundation which shall be the beginning of a collection of such interesting objects. The sum of \$100,000 would provide the nucleus of such an institution. It would give us a of such an institution. It would give us a building, and would call attention to the im-portance and value of such a work in a city where it would be sure to be appreciated. Al-resdy Boston has taken the lead on this subject. Dr. James Preeman Clarke's 'Ten Great Religs' gave a great impulse to their study, and Alger's 'Dootrine of a Future Life,' and Rev. Dr. Alger's 'Dootrine of a Future Life Samuel Johnson's 'Oriental Religio name other books, have shown the interest of Boston in this kind of work. Who will take the lead in founding such an institution?

Beyond the land, beyond the sea,
There shall be rest for thee and me,
For thee and me and those we love.

1 heard a promise gently fall,
I heard a far-off shepherd call
The weary and the broken-bearted,
Promising rest unto each and all.

EMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials-But the number of brands of genuine

Strictly Pure White Lead

is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys: "ANCHOR" (Cincinnati),
"ARMSTRONG & McKELVY" (Pittsburgh),
"ATLANTIC" (New York),
"BEYMER-BAUMAN" (Pittsburgh),
"BROMEVY" (New York),
"BROMEVY" (New York),
"BROMEVY" (New York),
"COLLIER" (8t. Louis),
"CONNELL" (Buffalo),
"DAVIS-CHAMBERS" (Pittsburgh),
"DAVIS-CHAMBERS" (Pittsburgh),
"COLTER "(8t. Louis),
"DAVIS-CHAMBERS" (Pittsburgh),
"BCOKFELL" (Buffalo),
"BCOKFELL" (Buffalo),
"SUTHERN" (Cincingo),
"BUTT (St. Louis),
"SHIPMAN" (Chicago),
"SUTHERN" (St. Louis and Chicago),
"SUTHERN" (St. Louis and Chicago),

- "ECKSTEIN" (Cincinnati).
 "PAHNESTOCK" (Pittsburgh).
- "PAHNESTOCK" (Pittsburgh).

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 Pure White Lead Tinting Colors, a pound of color to as pounds of lead. The best merchants
 sell them, the best painters use them.

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 painting and color-card. Send us a postal card and get both free.

Rotton Brunch, Congress and Furchase Stree is, Buston-NATIONAL LEAD CO., New York.

USE "DURKEE'S SALAD DRESSING"

The Conferences.

New England Conference.

Boston South District.

Winthrop St., Boston. — Last Sunday & union rvice was held with the Highland Church, and ev. C. S. Nutter conducted the services.

Tremont St., Boston. — Rev. J. H. Mansfield D. D., presiding elder of the Boston South Dis trict, presched at this church on Sunday morn

Bromfield St., Boston. — Rev. W. G. Richard-on supplied this pulpit on Sunday last.

Jamaica Plain. — Rev. F. T. Pomeroy supplied this church on Sunday.

Bethany, Roslindale. - Rev. Daniel Richards reached at this church last Sabbath.

Boston North District.

First Church, Somerville. — Rev. Alfred Noon preached at this church last Sunday.

Boston East District.

Lindendale Church, Maiden. — New life is already manifest in this church, especially among the young people. One has recently professed religion, and the attendance at the League prayer-meeting has increased many fold. After the last business meeting of the League the pastor, Rev. J. H. Pilibbury, gave a talk on the Yosemite Valley, with stereoption illustrations. The pastor recently gave a course of lectures on the "Problems of Biology," at the summer meeting for University Extension at the University of Pennsylvania in Philadelphia. U.

Springfield District.

Shelburne Falls. — Rev. E. W. Virgin and family, of West Quincy, are spending part of their vacation at Shelburne Falls, and stopping at the Woodward House. Mrs. Woodward and daughter are firm supporters of our church in this place.

N. E. Southern Conference.

Providence District.

A good religious interest exists in the church at Middletoen. Several have recently sought the Lord, and during the fall and winter months it is hoped that a general outpouring of the Holy Spirit will be enjoyed. An excellent audience, largely made up of young people, is constantly in attendance upon the presching service. The pastor, Rev. W. H. Allen, is deservedly popular and is dong a good work for the church and community. He is now, with his family, spend-parents in Nova Scotia.

parents in Nova Scotia,

Rav. Dr. E. O. Bass, pastor of First Church,
Nesport, gave his people a very interesting and
thoughtful sermon, Aug. 12, on the "Relation of
Obristianity to the Poor." He showed them that
Christianity is the poor man's friend; that mililone have found it so and all the millions may
find it so. Poverty and wickedness must be
banished together, and poverty will be banished
by banishing wickedness; and there is no other
way. While Christianity preaches the Gospel to
to the poor, evangelizes, educates, and carries forward great missionary enterprises, it
also builds and maintains homes for the helpless
poor, almshouses for the insane, pubtio almshouses, hospitais, and a great variety of charitable and benevolent institutions.
It vias "Hospital Sunday" in Newport, hence
the appropriateness of the discourse, which was
quite fully reported in the Newport Daily News.

Rev. Dr. D. A. Whedon has been spending a

Rev. Dr. D. A. Whedon has been spending a part of the vacation season in Brooklyn, N. Y. Mrs. Whedon's health is much better than it was a few months ago.

Rev. Joseph Hollingshead, of Pascoag, who was formerly pastor of First Church, Newport, has been enjoying a few days with his old friends in that city. His former parishloners are always glad to greet him in this beautiful city by the

Rev. Dr. F. D. Blakeslee, of East Greenwich Academy, was one of the speakers at the annual meeting of the American Institute of Instruction at Bethlehem, N. H., July 10, and gave one of the lectures at the New England Chautauqua, South Framingham, Mass. He is now enjoying a trip to Californis, visiting the numerous places of interest along the route. He will return early in September.

Mrs. Eastman, widow of the late Prof. Joseph Eastman, has been for some time officially con-nected with the Y. W. U. A., of New York city, on East 15th Street.

Julius F. Kellogg, whose death has recently occurred, will be remembered by many of the old students of East Greenwish Academy as the professor of mathematics during the administration of Drs. Quereau and Talbot. His wife is a sister of Dr. Quereau. Professor Kellogg was succeeded in his position here by Hon. James T. Edwards, D. D., Li. D.

New Sectord District.

Yarmouth Camp-meeting.—The regular services of this meeting began Monday evening, Aug. 6. The nine weeks' drought which had prevailed on the Cape was broken by the copious rain of Friday and Saturday, thus putting the ground in excellent condition. Sunday was a lovely day and was given to the ladies for the presentation of the interests of the Woman's Foreign and Home Missionary Societies. Able and interesting addresses were given by Mrs. Rev. 8. L. Gracey, recently from China, and Mrs. P. R. Clifford of Piymouth, for the two

and interesting addresses were given by Mrs. Rev. S. L. Gracoy, recently from China, and Mrs. P. R. Clifford, of Plymouth, for the two Societies respectively.

The first sermon was delivered by Rev. C. S. Davis, of Allen St., New Bedford, from Luke 9:29, on Monday evening, and was followed Tuceday by Revs. Charles Smith, of Eastham, (Heb. 1s. 8), E. W. Eldridge, Bouth Yarmouth (Rom. 8:34), B. F. Simon, New Bedford (2 Kings 13:18); Wednesstay, E. B. Gurney, Ostamest (Matt. 5:14), J. Hollingshead, Pascosag, R. I. (Ps. 8:2, 4), W. I. Ward, Norwich, Conn. (1 Tim. 1:15); Thursday, J. M. Patterson, Chatham (Ex. 3:3, 4), C. M. Meldon, Brockton (Phil. 4:19), W. F. Davis, Eddichoro (2 Kings 20:1); Triday, L. W. Staples, East Boston (Acts 4:25), G. A. Grant, Frovincotown, Cantenay (Luke 4:15), J. H. Rewiand, Plymouth (Luke 24:9); Saturday, C. E. De Lalistar, Myricks (Rom. 1:16),

Bishop J. M. Thoburn (Acts 4:32), J. G. Gammons, West Dennis (2 Tim. 1:10); Sunday, Bishop Thoburn (morning, Acts 13:1-2; evening, Rev. 4:7), R. Povey, Provincesown, Centre (Luke 13:23, 24); Monnlay, M. B. Wilson, East Bridgewater (Eph. 4:13), and Rev. G. E. Brightman, Attieboro (Gal. 6:14). The sermons were all able and practical, the object being to honor God and benefit the people rather than make a reputation as great preachers. Chaplain Milburn was expected to preach on Wednesday afternoon, but was prevented by sickness, as was Dr. J. W. Hamilton, who was to preach later in the week; but the brethren who took their pieces were made equal to the occasion, and though the people were disappointed, the interest of the meeting did not suffer by the disappointments. The visit of Bishop Thoburn was much enjoyed, and his sermons, especially that of Sunday evening, in which he set forth very clearly the work of the Holy Spirit, were very helpful. On Sunday morning he reported our mission work under his supervision in India, and the people made an offering for that work amounting to above 250. The altar services which followed nearly every sermon were seasons of much spiritual power. Tent meetings, including a daily children's meeting and League meeting, were well attended and very successful. The love-feast on Bunday morning was led by the presiding elder, and was one of the best, at least 220 giving testimony. In fact, every social service was characterized by the love-feast spirit. The six o'clock morning meetings were largely attended, and the interest never for a moment lagged.

At the closing services on Monday evening, star devotional exercises and a brief address by

six o'clock morning meetings were largely attended, and the interest never for a moment lagged.

At the closing services on Monday evening, after devotional exercises and a brief address by the presiding elder, the sacrament of the Lord's supper was administered. An unusually large congregation was present at this service, and a spirit of deep solemnity prevailed. After the communion service came the usual march around the tabernacle and the final hand-shake, then after a moment of alient prayer as the people stood with clasped hands around the circle, the benediction was pronounced and the formal services of the meeting were closed.

The conversions reported were not numerous, though several persons professed to have found the flavour, one of whom came to the altar after the final benediction had been pronounced. Rev. G. E. Dunbar very successfully led the singing, assisted by a large chorus, Miss Mary A. Kingman, planist, and Allen Russell, cornetist. A powerful and sweet-toned organ was furnished by the Mason & Hamilto Organ Co. The attendance at the meeting was fully up to the average of recent years, and its spiritual character and benefits have not been excelled. It was remarked by many that the meeting commenced where it closed last year, and the spiritual tide rose with every service. The effect of this meeting must be feit in every church represented.

Wellfleet.—The Ladles' Foreign Missionary

ing must be felt in every church represented.

Welffeet.— The Ladies' Foreign Missionary
Boolety gave a pleasant entertainment on Tuesday evening, July 17, at which interesting addresses were given by Dr. and Mrs. N. S. Hopkins,
of Tsun Hua, China. Mrs. Hopkins was dressed
in Chinese costume and sang several songs in
Chinese which were much appreciated. Miss
Abbie B. Higgins gave a fine solo, "The Gospel
Cali." These exercises were followed by a
Chinese tea-drinking, in which those jarticipating received a cup and saucer as souvering of the
occasion. The meeting was opened with reading the Scriptures by the president of the
Boolety, Mrs. E. D. Hall, and prayer by the
pastor.

N. B. D.

Following the successful precedent established in 1893, the annual camp- meeting at Willimantic was preceded by a two days "Bible conference, opening Tuesday, Aug. 7, and continuing until the following Thuraday evening. Rev. J. H. Allen had charge of the exercises, and Presiding Elder Tirrell directed the devotional services. Tuesday evening Frot. P. H. Buechier, of Boston, spoke upon "Worship in Bong."

Prot. Buechier also conducted the praise service on Wednesday morning, after which Rev. J. F. Cooper preached on "The New Teacher; or, Characteristics of Christ's Early Ministry." In the atternoon Rev. J. S. Wadsworth addressed a large congregation, whom he led "In the Footsteps of Faul at Athens"—the route of his own travels during a recent visit to the East. Rev. C. M. Mellen then adduced "The Testimony of the Pickaxe and Spade" to the trustworthiness of the Scriptures. In the evening Rev. H. B. Cady gave a stereopticon lecture upon "The Life and Times of Wesley."

Thursday morning Judge Is, E. Hitchcock, of Chicopee, Mass., spoke on "The Ideal Bible School." Rev. Dr. Torrey, of Maiden, Mass., considered "Methods of Bible Study" at the afternoon session, discussing the respective merits of consecutive reading, topical study, and the section method. Rev. J. H. Allen then conducted a model exercise upon the Sunday-school lesson fer the following Bunday. "The Tumptation of Christ." There was a very general participation in this exercise. The conference closed Thursday evening with an address upon "The Bible in the Time of Luther," by Rev. J. D. Pickles, of Worcester.

East Maine Conference.

Buckaport District.

Bur Harbor.— Rev. G. G. Winsiow is pushing on in the work at this place. Though there are many things here to test and try a minister of the Gospel, there are some things to encourage. Mr. Winslow has a loyal band of workers. Though the number is not large, yet every effort is being put forth to save the people and encourage Christian workers. A great loss has been sustained in the death of Mrs. Lawis H. Higgins, who passed on to her reward, Aug. 4, after a long and painful sickness. She has been a devoted and influential member of the church for many years, and her demine will be keenly felt by this society for a long time.

Winterport.—Under the leadership of Rev.

society for a long time.

Winterport.—Under the leadership of Rev.
J. P. Simonton this church is moving on to victory. Interest in all the services is excellent; large congregations greet the pastor every Sabath—even in the hot season—and the social meetings are well attended. For several years this society talked of building a cottage at Northport Camp-ground, but it remained for Mr. Simonton to cause the people to feel that they could accomplish the task. With an excellent company to back him, he has succeeded in building a cottage that will cost upwards of \$400. It is a commodious building, and from the chaptel where religious services will be held we hope to hear the shouts of the redeemed and the earnest prayer of the penitent.

Bucksport Centre. — Rev. W. F. Campbell is putting forth earnest efforts on this charge and already has gained a large place in the hearts of this people. He has recontly arranged to hold regular religious services at the town farm for the benefit of those deprived of many privileges enjoyed by others more fortunate. A good degree of interest is manifest in these meetings as well as at other points on the charge.

Orrington.— The session of the Ministerial Association recently held at this place was fruitful of good to this people. Good congregations are present at the regular services, and everything indicates a good year for both pastor and epople. This is Rev. E. A. Carter's fifth year on this charge.

this charge.

East Maine Conference Seminary.— The last year was the most successful in the history of the Seminary, and the trustees are making ready with enthusiasm for the coming fall term. The recitation-rooms have been put in excellent condition; the chapel has been made especially attractive; and the boarding-house is undergoing extensive repairs. The return of Prof. F. C. Ball, who is unsurpassed as an instructor in the various lines of penmanship and in commercial studies, is hailed with delight by his former pupils. Prof. A. S. Harriman will share the work in mathematics with Principal Chase, who will introduce new features in the department of normal instruction, to which he will give special attention. It is safe to say the Seminary never had a better corps of instructors than at the present time.

In looking over the report of the amounts

present time.

In looking over the report of the amounts raised for missions last year on this district, it is gratifying to know that three charges made sufficient advance in collections to go into "class first," and twelve others made commendable advance. A little more extrest work on the part of the people, would carry many of these charges up to the [1,500,000 line, Several of the pastors have said." You may count on my charge coming up to the line this year." Will not all join in this, and thus continue to advance? Our best for Jesus and His cause should be the motto of every Christian.

SHUNBRAW.

Rockland District.

The Nobleboro Camp-meeting begins Aug. 27, and continues to Aug. 31. Plans are being made for a good meeting. The services will be conducted almost entirely by the preschers on the district. Brothers, iet us go with our people for a revival meeting! Rev. C. S. Cummings, of Augusta, who was five years with us, is expected to preach Thursday morning. Rev. C. L. Banghart will preside at the organ, and Rev. L. G. March will lead the singing. Let all singers bring "Finest of the Wheat." A new platform is being built, and a grand chorus will be organized. The grounds are in order and general arrangements have been perfected. Perkins Bros. will have charge of Grove Hotel, and M. M. Richards, of Waldoboro, will look after Helmers Hall. Free beds will be furnished preachers if they bring bedding. Good arrangements have been made for trains to and from the grounds. Hon. F. L. Carney, of Sheepseot, is ready to answer questions and assist in making plans.

Dedications.—The church at Winslow's Mills,

Dedications. — The church at Winslow's Mills Rev. D. B. Phelan, pastor, is to be dedicated Sept. 9. Services will begin Sept. 4. The dedication at Camden will occur in October.

Transfers.—The present prospect is that Rev. A. W. C. Anderson will be released from the Thomaston pastorate, Sept. 1, and be transferred to the Vermont Conference and stationed at Encoburgh Falls. Plans have been consummated,

subject to the approval of the Rishop, for the transfer of Rev. C. C. Phelan free Camden t Westbrook, Maine. The change is expected take place the middle of October.

Reviculs.— A number of conversions have already occurred, and special meetings are being held on several of the charges. A general revival effort will be made soon after camp-meeting.

Searsmont.—The church here is in a good spiritual condition. All departments of work are prosperous. Rev. M. F. Reidgham's fourth year promises to be his best. He supplies the South Monteille church once is two weeks. Improvements are to be made on church and parsonage.

Montrille. — Good congregations greet the pas-or, but the Word does not have free course. A reactious revival is the need of the hour.

Belfast.—Three young men have asked the prayers of Christians of late. "Steady advance" is the watchword of the paster.

Secreport. — Rev. J. T. Richardson is well at work on his second year, to the enjoyment of his people. Since the coming of James Vincent — a baby boy — the parsonage is more attractive than ever. At the present writing Mr. Richardson and family are improving a two weeks' vacation by visiting friends in New Jersey. The Epworth League is full of vigor. At a recent supper and entertainment \$45 was netted.

Morrill. — Sunday, Aug. 12, Rev. Wesley Wig-gin conducted quarterly meeting. Large and pleased congregations were present. Rev. Mr. Wiggin returns to his school work in September.

Bristol Mills.—Sunday, Aug. 12, Rev. G. E. Edgett received two persons to full membership. Others are to be received soon. Good congrega-tions are reported.

Cushing.—Six conversions and good congregations are reported. A new church carpet has been obtained.

New Hampshire Conference.

Manchester District.

Two were received into the church at Derry, Aug. 5.

The following item appeared in a local paper a few weeks ago: "A very enjoyable dance was given in Lyceum Hall last Saturday evening, conducted by two young ladies of the Experience Society. The proceeds are to be devoted to the parsonage." How would that sound if it were a Methodist parsonage? Would it he any wonder if there were no conversions in that society? Revivals of religion and dances have never gone well together.

Rev. Wm. Woods and family are spending a sw days at Sandwich, among old friends.

Rev. Wm. Merrill, who supplied at Munson-ville so acceptably for three years, has lost his home on the farm at Howeville. It was a de-

(Continued on Page 13.)

It is waste of good things to use "pearl glass" or "pearl top," unless you get the right shape and size for your lamp. See the "Index to Chimneys"

Write Geo A Macbeth Co. Pittsburgh, Pa, maker of tough glass.

The songs used at the great C. B. Convention at Cleve-land, July, 1894, were selections from the new book,

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MUSIC

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Mothers! When anything Happens

use PAIN-KILLER. By its timely use serious results are prevented when neglect of supposed trifling ailments or accidents may cause long suffering and expensive doctors' bills.

A lady, writing to the "New England Farmer" of August I, '87, after giving good advice as to the care of children says: "Perry Davis' Pain-Killer is worth the price of your life in some cases—much more than a doctor for the diseases people, and especially children, suffer from in hot weather. It cures Cholera Morbus, Cramps, Colic and Diarrham imme diately." Many a young life might be saved if every mother would

Church Register.

HEBALD CALENDAR.

Kennebec Valley Camp-meeting, Richmond,	Ang. 16-26
Martha's Vineyard Camp-meeting,	Aug. 19-26
Worth Anson Camp-mueting,	Aug. 30-35
Sterling Camp-meeting, mond conolla midne	Aug. 36-85
Weirs, N. H., Camp-mooting,	Aug. 90-95
Northport Camp-meeting.	Aug. 20-25
Hast Livermore Comp-meeting,	Aug. 20-27
Laurel Park Camp-meeting,	Aug. 20-27
Claremont Camp-meeting,	Aug. 21-28
Bast Machian Camp-meeting,	Aug. 27-31
Bockland Dis: Camp-m't'g, at Nobleboro, Me.,	Aug. 37-31
Wilmot Camp-meeting, Aug	. 27-Sept. 1
Piscataquis Val., Pexeroft, Camp-meet'g, Aug	. 27-Bopt. 3
Lynn Dis. Epworth League Con. at N'wb'ypor	t; Sept. 3
Groveton, N. H., Camp-meeting, or His val	Sept. 2-7
Colebrook, M. H., Camp-meeting,	Sept. 10-14
Maine State Spwarth League Convention.	Trability.
THE STREET STREET, STR	Sept 11 12

Marriages.

Prigrim Union of Epworth League, Weilaston, Sept. 13 General Temperance Meeting, Aug. 18-Sept. 1

— HIBBARD. — At the M. E. Paraonage, West re, Vt., Aug. 8, by Rev. W. H. Atkinson, Pred of Berkshire, and Mary J. Hibbard, of Frank-

GEORGE — SANBORN.— In Southville, Mass., Aug. 14, by Rev. Frederic T. George, Nathan P. George, of Ox-ford, Mass., and Emma B. Sanborn, of Warner, N. H.

NOTICE. — Arrangements have been made for a grab pally of Epworth Leaguers at Newburyport, on Labo Day, Sept. 3. If you have not received a circular, call o your League secretary for one at once.

R. E. Bienes.

Money Letters from Aug. 6 to 90

S L Beller, Mrs J D Brigham, T Bell, E Bolinger, H E Cooke, Robt Clarke & Co, Mrs M E Cobleigh, E S Chase, Jos Camp, E G Curtis. T W Douglass. W G Emmons, W C Everst, Mrs O B Edwards. W W Foster, Jr. Lois H Greeley, Mrs Oyrus Gage. J H Hurd. M A Johnston. G L Kimball. J S Lawrence. Mrs Curtis Morse. Chas Nason. Ohio Chemical Co. J S Fike, T W Price. J M Snips, E O Strong, Miss A E Stevens. Mrs A M Trumble, Ross Taylor, C H Taft, John Tempest. G H Wright, G C Winsley.

NOTICE.—There will be a meeting of the stewards of Bangor District at Foxeroft Camp-ground, Saturday, September I, at one o'clock p. m.

B. C. WERTWORTH, P. R.

W. H. M. B.—The eleventh annual meeting of the Woman's Home Missionary Society of the New England Southern Conference, will be held in the County Street.

B. E. Charch, New Bedford, Mass., on Tuesday and Wednesday, Sept. 18 and 28. Every auxiliary is earnestly requested to simile a delegate to this meeting. Every delegate is instructed to bring a written report of her own auxiliary. Auxiliaries will please send name and address of delegate, as son as elected, to their district corresponding secretary, Mrs. D. L. Brown, 14 Bowen St., Providence, R. L. Do not overlook this, as it is very Providence, R. I. Do not overlook this, as it is very necessary that we know the number of delegates and visitors, that singerishment may be provided for them. Please read this "call." in a public meeting of your auxil-Printed programs will be issued not inter week in September.

Mrs. D. L. Brown, Cor. Sec.

Business Aotices.

READ the last column on the 15th page for nt of the latest publications of the

W.F. M. S. — In Rios's Humand of August 1, a letter sating for a Christmas box for Foochow was printed. On consultation with our shipping firm it is found to be too late to send to Foochow for Christmas, as there is no shipment until Nowmber. If all who desire to send cards will carefully select the best, sending only what 70s want your own children to see, wrap them securely is strong paper, well tied up, addressing them to Miss Mable G. Rartford, Foochow, China, via San Francisco, they will be received before Christmas. Postage, one can for each two cunices, the same as would be required to send to Boston, Mass. By so doing one expense will be saved. Me shipment to Foochow can be made from Boom 13 before Movember.

Per order Committee,

M. A. Novale M. Becomfield St. Roston.

THE GENERAL COMMITTEE OF CHURCH EXTEN \$10% will meet at the office of the Board of Charch Ex-tession, 1936 Arch St., Philadelphia, Nov. I, at 10 o'clool a. m. Ali persons having business for the General Com ities under the Discipline, ¶¶ 301 and 303, should com-unitee with the member of the committee for their which, or with the corresponding secretaries before laber 30.

W. A. SPENCER, Cor. Secs.

W. H. M. S.—The annual meeting of the Woman Mone Missionary Society of New England Conference will be held in Lyna Common Church on Wednesda and Thursday, Qct. S and A. Afteracon and evening sestions on Wednesday; moraing and afternoon session on Wednesday; moraing and afternoon session on Thursday, Mrs. May Leonard Wells, of Morristow S. J., and Mrs. Thirkield, wife of President W. P. Thirkield of Gammon University, and others, will speal Parther particulars later.

S. W. Floyd, Conf. Cor. Sec.

Buying the bell is an event that should be has with more than ordinary thought—with a special thought for the service required. The Beckeye Bells, Peals and Chimes are the most noted. They received the highest award at the World's Fair, and the Gold Medal at the Midwinter Exposition, for tone, workmanship, and hangings. They have just furnished the linest chime of 15 Bells in New England, to the First Congregational Church, Nashua, N. H., and are now making a chime of 13 Bells for St. and First Congregational Church, Nashua, N. H., and are now making a chime of 12 Bells for St. Lake's Church, Jamestown, N. Y. If your church needs a new hell, it will pay to get a Buckays. For price and particulars, send to the makers — E. W. Vandaren Co. Co. m Co., Cincinnati, THE CONFERENCE [Continued from Page 12.

lightful summer retreat for them. They had just gone into the house for a two months' stay when it caught fire and burned to the ground. They lost considerable, and had only a small insurance. It is a hard blow to them. Mr. Mer-rill and wite expect to start for California the first of September, to visit a daughter. They will spend a year, probably. He hopes to find a chance to supply a charge.

Vermont Conference.

Vermont Conference.

W. H. M. Society of Vermont Conference held its third quarterly meeting at St. Johnsbury, July 18. The reports for the quarter were, in some respects, encouraging. Seventy members have been added to the different grades, three have been added to the different grades, three have been made life members, and a wide-awake mission circle has been organized at Groton by the wife of the pastor, Hev. O. M. Boutwell. The special work undertaken last year resulted in the following sums: 1000 have been sent to Mothers' Jowels' Home; 100 for the support of our beneficiary at Stickney Home; 20 were sent as a gift to the general fund from one auxiliary, and other sums have been received by the treasurer. The failure of some of our women to pay their dues promptly has embarrassed the faithful treasurer, as receipts in this line are much below the membership. This has doubtless been the result of thoughtlessness, and will be brought up next quarter.

Appropriations for the ensuing fiscal year were made for desconess work in Vermont; a scholarship at the Training School at Washington, D. C.; Mothers' Jewels' Home; the general fund; and for our beneficiaries in Alsaka and Stickney Home. The president, Mrs. E. A. Barrett, was made delegate to the meeting of the General Executive Board at Williamsport, Pa. Greetings were sent to Mrs. G. F. Arms, the first corresponding secretary of the society, and expressions of sympathy to the family of Miss Helen A. Hatchelder, and to the efficient secretary of St. Albans District, Mrs. R. L. Bruce, who is away in search of health. Mrs. A. L. Balley favored us with an interesting description of her visit to Thayer Home, Atiants, Georgia.

The sanual meeting will be held at St. Albans early in September.

Mrs. E. C. ELMER, Conf. Cor. Sec.

St. Johnsbury District

Barton. — Aug. 14 the Epworth League gave a lawn party, with a cornet band and refreshments as attractions. Rev. Dr. E. M. Smith of the Seminary gave wide satisfaction by his address before the summer school and sermons in the Methodist church. Rev. A. B. Blake, for some years a resident of this village, has been practicing on a bicycle of late. One day recently he rode a distance of fifty miles, reaching his destination at 2.30 P. M. His wife took the oars in the morning after he left and reached the same destination, Marshfield, just two minutes after her husband's arrival.

South Albany.—The new and flourishing Ep-worth League of this place gave a literary and nusical entertainment Friday evening, Aug. 17. For persons united with the church at the last quarterly meeting. Rev. R. J. Gluckler, pastor.

Westfield.— Rev. J. E. Knapp as been ill with eart trouble, and his pulpit has been supplied y the lady evangelists, Misses Harmon and Nei-

St. Johnsbury. — Rev. T. P. Frost, of Baltimore, a former much-beloved pastor, visited here recently to the great delight of his myriad friends. Pastor Tyrie preaches at nearly or quite a haif-dozen different camp-meetings this season, and the sermons are strong, helpful and uplifting—if one heard by this scribe was fair sample. According to the Republican, the "Epworth League will not hold meetings in August on account of the heat."

Troy. — Rev. W. S. Jenne, of this place, was a prominent member of the recent Republican County Convention.

Hardwick.—According to the St. Johnsbury Republican the attendance upon Methodist serv-ices has doubled since the appointment of Rev. W. S. Smithers last spring.

Newport. - Extensive repairs are contemplated in the M. E. Church. The Epworth League is raising money to defray its share of the expenses.

Derby.—Pastor F. T. Clark has advertised six sermons on life, as follows: "Monotony of Life," "Contrasts of Life," "Gentleness of Life," "Supreme Comfort of Life," "My Aim in Life,"

Coventry.— The Methodist Sunday-schools of this place and Irasburgh united in a pienic re-cently. A local paper speaks appreciatively of the labors of Pastor Stephens and wife.

Lyndonville. — A mong the outside workers at the camp-meeting this week are Rev. L. B. Bates, D. D., of Boston, Rev. E. M. Smith, D. D. of Montpelier, Rev. F. B. Harvev, of Maryland, Rev. H. A. Spencer, of Montpelier, and Rev. Norman La March, the blind evangelist. Presiding Elder Hamilton has evidenced much skill in assigning different days of the meeting to different classes of workers, and thus developing latent talent.

St. Johnsbury Centre. — President Chase is busy here and there in the interests of the District League, and occasionally goes outside district limits, as when he lectured and organized a howeful League at Union Village (Rev. W. A. Evans, pastor). Mr. Chase expects to begin revival meetings about Sept. 1. He will be assisted by Rev. A. W. Ford, of Bradford, who will devote the rest of the year to avangelistic work.

Groton. — Seven persons united with the church at the last communion service.

Plainfield. — Upwards of eighty attended a brilliantly illuminated lawn party at the parson-

West Concord.—Rev. S. B. Carrier preached very scoeptably to a large congregation, Aug. 5. Though be is very infirm, and bad to support himself on his crutches, his thought was clear and his expression had the old-time ring. He was stationed here when the church was built, and is kindly remembered by many as a hardworking, faithful prescher and pastor.

Rev. A. S. Maxham, of the Book River Conference, once well known in the Vermont Conference, is at present residing in Bookford, Ili., and engaged in the real estate business, retiring from the ministry for a time on account of the illness of his wife, who is slowly wasting away with consumption.

RETLAW.

St. Albans District.

Georgia. — The Epworth League eccepted the invitation extended by the St. Albana League to spend a social hour with them. A literary program was given, followed by refreshments. It was an enjoyable time for young and old.

West Berkshirs. — Rev. W. H. Atkinson and wife attended the Convention of Christian Workers in Northfield, Mass.

Swanton. — Principal E. M. Smith preached dunday morning and evening. Rev. E. E. Rey-nolds was absent in order to preach Sabbath evening at the State W. C. T. U. camp-meeting at Spring Grove, New Haven.

South Hero. — A lawn party was held at W. P. Hall's recently for the benefit of the church.

Sheldon. — Rev. D. C. Thatcher and family are preparing to leave for Florida. A milder climate is necessary for his full recovery.

Combridge. — This charge keeps up its interest in the slok and absent pastor. A benefit entertainment was well attended, and the cash proceeds were vary acceptable to the family.

St. Albans. — Rev. R. L. Bruce has been transferred to Moutana Conference, and stationed at Helena. This movement is made necessary by the ill health of his family. They have done good work in St. Albans, and will be long remembered. We are sorry to part with them.

Pleasant Valley. — The greatest revival of re ligion known in the valley for years is in prog-ress, under the leadership of Evangelist Shaw.

OUR OPPORTUNITY AND RESPONSI-BILITY IN CHINA.

Rev. J. H. Worley, Ph. D. Presiding Bider Foochow Distric

LL will rejoice to know of the gre A awakening which is sweeping over this part of China. We are having a continuous evival within and without the church Many who had abandoned their idols and united with the church, and were merely nominal Christians with a knowledge only of the cardinal truths of the Bible, are now of the cardinal trates of the block, are from learning by experience what repentance, faith and salvation mean, and are bringing forth the fruits of righteousness in Christ-like lives. Our native ministers have received a fresh baptism of power, the Holy Spirit gives unction to the preache and huhdreds of heathen are inquiring the way of life.

st winter I called my native pre and helpers together for a week of Bible study, prayer and consecration. From the was evident they had come longing to be filled with all the fullness of God. Some of them had received a baptism at the last Conference, and now sought new strength for the year's work. We were all conscious of a great need, and "continued with one accord in prayer and supplication,' waiting for the promise of the Father; and our prayers were not in vain, for the Spirit came upon us with mighty power. How those stolid Chinese rejoiced and shed tears of joy in the new-found experience! And the fire then kindled has been burning

ever since throughout the whole district. Soon afterward I began a revival in our principal church where several hundred stuworship. In these meetings, also, the Holy Spirit was present, and over a hun-dred were saved, most of whom are young men and women expecting to devote their lives to mission work among their own peo-ple. What a change has been wrought in many of their lives! Weak, timid and faitering before, they are now bold and joyous in testimony for Christ. Every Sunday over fifty of them go in bands to preach or teach in "ragged" Sunday-schools.

In fact, everybody seems to have caught the spirit of victory. The preachers and helpers went forth from those meetings with burning zeal, and already the success attending their labors far exceeds our highest expectations. God is teaching us many and now more plainly that it is not by might nor by power, but by His Spirit; and that our faith heretofore has failed to appropriate His great and precious promises for the salvation of the heathen world. Every station has been blessed with a gracious revival; many new fields have been opened, and for a long time hardly a week has passed without an invitation to begin preaching and establish a Christian school in some town or village. During the last six months fourteen such stations have been opened with most encouraging prospects. In order to meet these providential openings, fourteen students from the Theological Seminary have been appointed pas-tor-teachers, and every Sunday several more are sent to hold services in other new

Guoh-tah, a village of nearly ten thous was the first place opened this year. The common people received us gladly, but the literati opposed, and for a time, by threats to property owners, prevented us from renting. However, at last we succeeded, and ere long both school-room and chapel proved too small. Every night the chapel is filled with attentive, eager listeners, and

fifty-four bright boys are studying Christian books in our school. Already several familles have given up their idols and openly professed faith in Christ. Only a few days nce, a silversmith from this town—very different from Demetrius with whom Paul contended in Ephesus - brought me two large baskets full of his household gods, knowing I wanted to send them to friends in America. Some people have a great many gods; in case one is angry, and gives unfavorable answers to their prayers, they

can consult another.

That there is a widespread and constantly increasing distrust of idolatry, gives hope for the speedy triumph of Christian-ity. Many people are on the verge of turn-ing from idols of wood and stone to the true and living God. Recently I was talking to a man about the folly of trusting in gods which could not even protect thems and he acknowledged he often thought the same, but he had heard we only wanted them to believe in our religion in order to get their eyes and brains for medicine and their blood for opium, and he was afraid of us and the doctrine.

Teng-Kan is another large village with a opulation of eight thousand. For over thirty years the people have rejected the truth and refused us admission to the town. Last year a young man was brought to Christ, and soon all his relatives were incrested in the doctrine. They invited us to send them a preacher, which we did, and now over a hundred people are seeking now over a nundred people are seeking Christ. About forty have forsaken their idols and joined the church. We have one large boys' school and two girl' schools. Some of the leading literary men have been converted, and they confidently expect hundreds of people to be saved in the very hear future. The whole form is set to the near future. The whole town is astir on the subject of the new religion. I never visit the place without preaching to an audience of from two to five hundred, who will stand in the open air for hours to hear the "good news." Recently, after the native preacher and I had preached till we were hoarse, proposing to dismiss informally, the people requested us to sing and pray as we did at the beginning, so they could learn how we worship. These are only samples of fourteen places opened this year, and a promise of what may be expected in hundreds of vil-lages if we are ready to "go up and possessa the land."

In Foochow city there are nearly a million souls, and in the two counties adjoining are two millions more. In all this region we have only six chapels, with seating capacity for less than two thousand. Most of the people are very poor, especially those among whom the Gospel is gaining its richest trophies. I fear if I should describe their condition some would be inclined to doubt my veracity. Indeed, one who has never lived in the Orient hardly knows the meaning of the word poverty. Artisans, farmers, and all laboring classes earn from

(Continued on Page 18.)

CANVASSING AGENTS WANTED!

The New Hampshire State Temperance Union will give employment to two or three reliable persons. Clergymen preferred, who would like a respite from parish work, a change to regain health, or who can canvass in their district. Apply in person, if possible, to James A. Merrill, 20 Stark St., Nashua, N. H., for full particulars.

BENJ. B. JEWELL, BAMUEL UPPON, L. H. PILLABURY, Com.

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THAS NEVER BEEN APPROACHED by any other method, either respecting the severity of disease circule, or the speed, certainty and permanence of the curs. e the introduction of this treatment into Hew Bu-

gland, June, 1898, upwards of SIX THOUSAND PERSONS in these finates only, have proved the value of this treatment in all forms of disease, scute and ohronic

treatment in all forms of disease, soute and chi Mone need fall of great benefit.

Send for free Circular containing Testimonials many well-known Clergymen, Physicians, Profes and a host of intelligent meers of the Electropeias commend it for benefits personally received.

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Our Book Table.

ent little volun Christian theme contains six lectures delivered before the Biblical Department of Vanderbilt University on the Cole Foundation. Like everything touched by the author, the work is carefully and handsomely done. The witnesses he calls are not human, as their testimony alone might not prove to be adequate. He gives, first, the joint testimony of the Pather and Son; then those of His works, of the Scriptures, of the Holy Spirit, and finally of the Christian Church. No other cause has such a band of witnesses; no other witnesses are so competent to set forth the supreme excellences of the Saviour of the world, at once human and divine. The volume cannot fall to exert a stimulating and salutary influence upon the reader, and must prove especially valuable to thoughtful young Christians, who will realise the force of the cumulative evidence in favor of the superntains six lectu numulative evidence in favor of the super an power and glory of our Divine Founder

John Wesley and Premillenarianism. Printed for the author by Hunt & Eaton. Price, 18 cents.

Though printed as job work at the Methodist Book Concern, this pamphlet of 47 small pages is a thoroughly mischievous production. It is designed to set Wesley before the public in a false light and to emphasise his belief in a doctrine which he never emphasized. If Wesley held the premillennial doctrine—as the author attempts to show—he held it as an inoperative hypothesis; he never preached it, and seldom mentioned it either in the pulpit or in private conversation; he never wrote a treatise on it; and among his multifudinous letters to his relends the subject is referred to only two or three times and in an incidental way. Among the doctrines he delivered to his societies premillennialism has no place. In the body of teachings he sent over to the American scoleties the doctrine the author of this pamphlet deems

the doctrines he delivered to his societies premillennialism has no place. In the body of
teachings he sent over to the American societies
the doctrine the author of this pamphlet deems
an important was conspicuously absent.
Would one of our modern premillennials be
content to leave his views in such obscurity or
to mention them so infrequently? The question needs no answer.

How, then, does Dr. Nathaniel West, the
author of the pamphlet, make out his case? He
makes it out of an obscure passage of three lines
in Wesley's reply to Dr. Middleton, and from
incidental notices in one or two private letters
now included in his published works. He
makes the most of the passage in his letter to
Rev. Thomas Hartley, who wrote a book on the
millennium. Wesley wrote expressing his interest in the reading of the book, and his belief
in the doctrine it contained. Hartley's book
presents the subject in a mild form, leaving in
doubt many of the points on which modern
premillennialists have insisted—as the time of
the advent, the thousand years, and the nature
of the new reign. Hartley's book is not very
popular among premillennialists today. We
are not aware that they have ever republished
it; and we fear it would be as difficult to find
their views in Hartley as in Wesley.

But it is not very material what Wesley held
on the subject. Whatever his views, he did not
deliver over to Methodism, as a part of the great
Gospel message to be preached in all the world,
the premillennial doctrine. That doctrine is no
part of the faith of Methodism. It must be, at
the best, a mere hypothesis about which no man
has, or can have, full or even satisfactory
knowledge. The time limit, the only point in
the hypothesis which has been tested, has been
conspicuously shown, again and again, to be
false. We fear other points in the hypothesis
will be found equally false when the testing
time comes.

It will be well for all Methodists to imitate

It will be well for all Methodists to imitate Wesley in his reticence on the subject. Wesieyanism finds its mission in emphasizing, not theories and fancies and vagaries about the condition of things in distant ages, but the great central and practical doctrines of repentance and fatin, and the renewal of the heart and life through the atoning merits of the Lord and Baviour Jesus Christ. In following premillenarian vagaries we are pursuing an 'grais fatures; in keeping to the great central and practical doctrines of the Gospel we shall follow the example set by the founder of Methodism. His people were often curious on these obscure matters and caught at the least straw that floated upon the current. One Thomas Cartill heard that Wesley had said something about the end It will be well for all Methodists to imitate ters and caught at the least straw that floated upon the current. One Thomas Cariill heard that Wesley had said something about the end of the world, in the Bradford church, and wrote him to ascertain the truth. Wesley sent this reply: "My Dear Brother: I said nothing, less or more, in the Bradford church concerning the end of the world, neither concerning my own opinion, but what follows: That Bengelius had given it as his opinion, not that the world would then end, but that the millennial would then end, but that the millennial reign of Christ would begin in the year 1896. I have no opinion at all on that head; I can determine nothing at all about it. Those calculations are far above out of my sight. I can determine nothing at all about it. Those calculations are far above out of my sight. I have only one thing to do—to seve my sout and those that hear ma." This letter was written in the early part of 1788. On the 26th of June he wrote of the same matter in reply to Waiter Churchey: "What I spoke was a citation from Bengelius, who thought not that the world would end, but that the millennium would begin about the year 1836. Not that I affirmed this myself, nor ever did. I do not determine any of these

things; they are too high for me. I only desire to creep on in the vale of humble love."

All Methodists will do well to be such premillenarians as was Wesley, who not only did not concern himself with dates, but gave very little attention to any phase of the subject. He busied himself rather with the saving truths of the Gospel: "I have only one thing to do—to save my soul and those that hear me." Golden words!

A Mexican Ranch; or Beauty for Asses. A Fr. Story. By Mrs. Janie Prichard Duggan. Bosto American Saptist Publication Society. Price, \$1.35.

This is not history or biography in the sense that every character had a representative of the name given. Nevertheless the book is germane to nature and general reality. It gives an accurate picture of Mexican ranch life, and of the opening work in the mission, affording a better idea of the whole matter than could be given in any one real account.

The Hooks of Chronicles. By Rev. W. H. Hennett New York: A. C. Armstrong & Bon. Price, \$1.56.

This is a volume in the Expositor's Bible series, edited by Rev. W. Robertson Nicoll, and in course of publication by the Armstrongs. It contains a running commentary on the principal series of the contains a running commentary on the principal series. contains a running commentary on the princi-pal incidents in these two old historical books of the Bible. The record is well written, lumi-nous and readable. What has seemed to be so dry and obscure is made clear and interesting as under an electric light. The events of the books are set in order and brought out in their true relations; and for that reason assume a

The Island of Nantucket: What It Was and What It Is. Being a complete index and Guide to this Moted Resort. With Maps of the Town and Island. Compiled by Edward K. Godfrey. Boston: Lee & Shepard. Price, 80 cents.

Nantucket is the most curious old isle of the

Mr. Godfrey has given us a most interesting and valuable book, "containing descriptions of everything on or about the island in regard to which the visitor or resident may desire information, including its history, people, agriculture, botany, conchology and geology." It contains much in little, and much that is of permanent value. The reader will never weary in following the anthory's descriptions of this quantity. nent value. The reader will never weary in fol-lowing the author's descriptions of this quaint-little island world anchored to the Old Bay State. It is not remarkable that s place so psculiar in its conformation, history and people has become an attractive summer re-

The Enworth Catechism of Christian Doctrine, as Taught by Methodism. By W. W. Martin, M. A. Hunt & Baton; New York.

This is an admirable little book for the use of our young people. The doctrine is clearly stated in question and answer, and abundant Scripture references are given to confirm the statemer Persons going through this catechism faithful will obtain a very good idea of our main do

Iome Talks about the Word for Mothers and Chil-dren. By Emily Huntington Miller. New York: Hunt & Eston. Price, 8).

These chapters were originally prepared for the Ohristian Union on the Sunday-school les-sons, but are adapted for use in the family. They contain plath and simple expositions of particu-lar passages of Scripturs. By the use of this vol-ume the mother can become the teacher of her children. The lesson is wonderfully opened; the author has a genius for simplification.

Hand-Book of the Bible: A Compendium of Facts and Carlosities. By Rev. William Turner. New York: Thomas Whittaker. Price, \$1.

This hand-book is admirably adapted to meet the needs of the general reader of the Bible by giving him the facts and conditions which lie below the face of the record, such as the lan-guages in which it is given, the geography of the lands, the history and characteristics of the chosen people. The volume is packed with all such facts in regard to both Testaments, and so such races in regard to both Testaments, and so arranged as to be easily found by the reader, es-pecially by the aid of an extensive and valuable index. Many introductions to the Bible have been published, both great and small; few of them are so helpful to the ordinary reader as the above. The author has touched all phases of the subject, and has, in most cases, given all the plain reader will care for; he may really go much farther, and not be served as well.

A Troublesome Name, By Catharine S. Helmes, Cincinnati: Cranston & Curts. Price, El.

This volume contains a story of country life, well-told and unexceptionable in character and tendency. It sets forth the quiet and attractive virtues. The heroine is drawn in relief, and the virtues. The heroine is drawn in relief, and use associated characters are given with distinctness and beauty. The tale will furnish attractive reading for the young.

SANCTIFICATION VINDICATED: A Review of a Sermon presched by Rev. B. H. Carroll, D. D., the Baptist Church. By Rev. R. C. Armstron B. D. A. (Columbia, S. C.: L. L. Pickett. Pric 25 cents.) The sanctification presched by D. Carroll in a contract of the carroll in the carrol 25 cents.) The sanctification presched by Dr. Carroll is a gradual growth in grace, an evolution from the rudimentary Christian life. The author of this pamphiet corrects his error and ex-pounds the Wesleyan doctrine of a definite crisis in the religious life and an upward movement from this higher level. Though controversial, the work is not merely so; the Scriptures are brought forward which prove and enforce the author's views. In a brief compass he has made an admirable presentation of a subject deemed fundamental in the system handed down to us from John Wesley. — SELECTED HYMNS AND TUNES. From the Epworth Hymnal, the Meth-odist Hymnal, and from Nos. 1 and 2 of Imperial (New York: Hunt and Eaton, Price, \$10

per 100 copies.) This tract contains some of the choice and favorite hymns in use in our congre-gations for convenience in the various social gations for convenience in the various social meetings of the church. For many services this collection constitutes all we want, and we have them in compact and cheap form.—The Christian Alliance Burthday Book. Compiled and edited by Louise Shapard. (Christian Alliance Pub. Co.: 662 Eighth Avenue, New York.) This is a very nest birthday book, "containing a Scripture text for every day in the year, with an appropriate selection, in verse or prose, from the writings of Rev. A. B. Simpson." The selections are often nuggets of golden truth relating to Christian doctrine, expresses and iffe.—"COMMON SENSE" Applied To WOMAN SUPPRAGE. By Mary Putnam-Jacobi, M. D. life. — "COMMON SENSE" APPLIED TO WOMAN SUPPRACE. By Mary Putnam-Jacobi, M. D. (New York: G. P. Putnam's Sons.) Dr. Jacobi's hook contains "a statement of the reasons which justify the demand to extend the suffrage to women, with consideration of arguments against such enfranchisement, and with special reference to the issues presented in the New York State Convention of 1894." The book has special reference to New York, though the arguments have a general bearing. The Supreme Court of New York decided last January that the constitution of the State was coposed to woman suffrage, and of the State was opposed to woman suffrage, and the friends of the measure determined to be in time with the convention now in session in Albany. The volume exposes the futility of the objections usually made to the measure and the true reasons for its adoption. The economic revolution through which we have been passing has proved favorable to female suffrage. Vast nam proved involved to remais surrage. Vas-numbers of women support themselves; and acting thus independently of men, it seems reasonable that their rights of property and sur-frage should be recognised by the State. The author has a wide grasp of the subject and shows much skill and ability in rendering the reasons for female suffrage. — An HOUR AND A HALF. much skill and ability in rendering the reasons for female suffrage. — An HOUR AND A HALF WITH THE GREATEST MAN IN HISTORY. By I. Carpenter. (120 Norfolk St., Boston.) Unmistakably the man Christ Jesus is the supreme force in history. No other name is comparable with His; He is the Divine Man. The material of this little book was first need as a lecture, and of this little book was first used as a lecture, and is now issued by the author in this neat book form. The main facts of this great life are brought out, and the main features of His character described. It is a suggestive and stirring lecture on an unsurpassed theme. — PRACTICAL LESSONS IN FRACTIONS BY THE INDUCTIVE METHOD. Accompanied by Fraction Cards. By Florence N. Sloane. (Boston: D. C. Heath & Co. Florence N. Sloane. (Boston: D. C. Heath & Co. Price, 50 cents.) To the child, fractions are a great pussle. The words of the teacher often deepen the pussle. Miss Sloane's book is an attempt to simplify the matter and clear the obscurity by the use not only of objects, but by fraction cards also. The work is admirably done by a practical and successful teacher in the Everett School, Boston. ——FIVE O'CLOOK TEA. A Farce. By W. D. Howells. (New York: Harper & Brothers. Price, 50 cents.) We have, in this, an addition to Harper's admirable "Black and White Series." The volume is marked by Mr. Howells' taste and tact in the treatment of Mr. Howells' taste and tact in the treatment of Mr. Howells' taste and tact in the treatment of lighter social matters, especially in the form of the farce. — THREE WEEKS IN POLITICS. Illustrated. By John Kendrick Bangs. (New York: Harper & Brothers. Price, 50 cents.) This little volume, in Harper's "Black and White Series," contains six chapters, abounding in rich and varied humor. The author has before tried his hand in this vein to the entire satisfaction of the reading public, and in this new book he is at his best. Those who have enjoyed "Coffee and Repartee" will want to dip into Mr. Bangs' latest performance in the line of humor. — The GIANTS OF GATH AT THE WORLD'S FAIR IN 1883. By Rev. J. B. K. Spain of the Alabama Confer-By Rev. J. B. K. Spain of the Alabama Confer-ence. (Selma Printing Company. Price, 30 cents.) In this booklet we have a unique and suggestive work well worth reading. The author deals with the vices and temptations of modern society in an original way. Having obtained admission to Anarchal Hall, where their meet-ings were held, he made verbatim reports of the ches of the several giant vices, such as entia, Liberius, Bibulus and Gamble. He gains by the process the secret of their strength and methods of propagation.— EPWORTH GUARDS. A Manual for the Military Division of the Epworth League. By Rev. N. J. Harkness, Ph. M. (New York: Hunt & Eaton. Price, 25 cents.) The author treats here the recreation cents.) The author treats here the recreation side of the Epworth movement. He gives the origin of the military idea, the mode of organizing and training the Guards, and the practical advantage of this appendage to the Lague. Some have doubted the propriety of such an appendage. The author has a word in its favor as a method of organization, giving exercise and cultivating order, promptness and co-operation.

Magazines.

The North American Review for August es well laden with valuable and timely articles. Hoke Smith leads in an a cies. Hoke Smith leads in an article on "The Resources and Development of the South." Charles H. Cramp tells of "The Ses Power of the United States;" and the Minister of the Argen-tine Republic furnishes a suggestive cassy on "The Civil Wars in South America." These "The Civil Wars in South America." These arise from the character and condition of the people, who are descendants of adventurers who first settled the country and parts of the crude immigrations of later years. Henetor W. V. Alien gives his recipe for the purification of legislation. The number contains a symposium of four articles on the lessons of the recent strikes. General Miles gives the military features of the

situation; Wade Hampton thinks the strike inexcusable, and this without suggesting any
other way for the relief of the oppressed workingmen; Harry P. Robinson views the matter
from the standpoint of the railroads; and finally
Samuel Gompers stands for the workmen who,
he claims, must have the right to strike so long
as the public affords them no other mode of relief. George P. Lathrop replies to Bishop Deane
and Mr. Traynor on "Catholic Loyalty," and
Sir John E. Garst gives "English Working-men
and their Political Friends." (New York: 3 East
14th Street.)

The Arena for August maintains its repu-tation for current and advanced thought. The number contains several notable articles which the reader will not pass without careful exami-nation. Dr. James R. Cooke dwells on "The Practical Use of Hypnotism in Surgery." "Men in Skirts" is an illustrated article on the vaga-ries of fashion in the various nations of the earth. There is also a series of social, economic, and ethical essays, among which are "The Cook-and ethical essays, among which are "The Cookearth. There is also a series of social, economic, and ethical essays, among which are "The Conflict in the Social World," by Rev. M. J. Savage; "Insurance by the Nation," by Rabbi Schindler; "Fostering the Savage in the Young," by the editor. "Occultism in the East" and "Prenatal Influences" are smong the other articles. (Boston: The Arena Publishing Co.)

The Forum for August abounds, as us — The Forum for August abounds, as usual, in timely and suggestive articles. A symposium on "Sentimental Dealing with Crime and its World-wide Increase," has the lead. Under this head are four papers: "The Principles Involved in the Recent Strike," by D. M'G. Means, a New York publicist; "The Punishment of Anarchists and Others," by Henry Holt, who advises outlawry and exile; "The Criminal Degradation of New York Citizenship," by John Brooks Leavitt; and "The Increase of Crime and Positivist Criminalogy." by Henry C. Lea. Issae L. Rice, a and "The Increase of Crime and Positivist Criminology," by Henry C. Lea. Issae L. Rice, a
noted railroad lawyer, has an article on the
"Legalised Plunder of Railroad Properties;"
Hamilin Garland notes the "Productive Conditions of American Literature;" and Sylvester
Baxter tails "How the Billio of Bocialism will be
Paid." There are, also, two papers on the
"Laboratory Mind-study." H. K. Carroll has a
suggestive article on "The Pay of Preachers."
(The Forum Publishing Company: New York.)



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Gbituaries.

Hammond.—Rev. Charles Hammond died at Worcester, Mass., May 6, 1994. He was born at Fetersham, Mass., Meb. 25, 151, 1519, and was the son of John and Nanoy Hammond.

His early educational privileges were such as were at that time afforded by the public schools of Massachusetts, and were so well improved by him that he was employed for several years as a teacher, while his time was partially occupied with the pursuits of a mechanic. In January, 1835, at East Douglas, he received the gift of the Holy Spirit in a conversion which was the beginning of an uninterrupted religious career, and in a renewal of heart and life by which his subsequent character was marked and dominated to the end. The following June he became a member of the Reformed Methodist Church at Milivile, was licensed as a preacher in the same body at Helbooth in August, 1840, and received ordination at Miliville in 1846. From 1844 to 1859 Mr. Hammond was in charge of churches of the Reformed Methodist connection. In the last-named year he unified with the Methodist Episcopal Church, and within he few following years the mimiters and churches constituting the Methodist Economic with Massachusette followed him into the larger body. The sarvice time bequit in into the larger body. The sarvice time bequit in into the larger, and a loyalty to the feliowship into which he had entered which never flagged, and an industry, and develors which love with mean the same proper of the New England Southern Conference Hiss; in all cases with the Southern Conference Hiss; in all cases with considerate which prompted all the acts of the religious life.

From time to time he suffered the torture of a paintul disease which interrupted his work, but never disease, and the death of his companion; but his firm is the and cheerful hope of future reunion held him steadast and brought light to him out of the darkness inevitably shrouding his pathtayon undo cosasions. To those who have been Mr. Hammond's gueste at his own home it is no exaggeration to say that it was a scen

McDaniel. — Anna Warren McDaniel, widow of the late Rev. Jacob McDaniel, was born in Limerick, Me., in 1810, and died at Gorham, Me., April 6, 1894.
Bhe was converted when seventeen years of age and joined the M. E. Church. In 1830 she married Mr. McDaniel. To them were born two daughters, one of whom, Mrs. Almeda Colby, widow of the late Rev. Joseph Colby, survives the parents.

widow of the late Rev. Joseph Colby, survives the parents.

Bister McDaniel had a remarkably clear experience in conversion, and a remarkably clear, conscientious, Christian life followed. She was a devoted wife and mother, of great service to her husband in all his ministerial duties. She lived her church and was faithful to all its means of grace, accounting her service for Christ and His church as her joyous privilege. She was not briggetful to entertain the servants of the church, and at her house the ministers of all churches found a home. During those last years Mother McDaniel has lived in Gorham with her daughter, Mrs. Colby, who has been unremitting in her loying care.

ser. Mrs. Colby, who has been unremitting in her loring care.

Though suffering much during her last suckness, this saint of God did not complain. Her mind was clear to the last and she constantly sillened God's goodness and her trust in Him. A short time before her death she quoted with her pastor the E3d Psaim in clear, strong tones, aying special emphasis upon the passage, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou at with me; Thy rod and Thy staff they comfort ms."

She was laid at rest near her old home a Hellis, Me. E. C. S.

nd

Stenton. — Mrs. Millie Stanton was born at Matinicus, Me., 51 years ago, and died at the home of her daughter, Mrs. Milton Bassick, in South Thomaston, June 9, 1894.

She was married when quite young and accompanied her husband to Roseville, Ill., where they lived about sixteen years. They them returned to Maine, where he died about three returned to Maine, who lived only ten that the same that the same married to William Maston, of South Thomaston, who lived only ten years ago she was married to William Maston, of South Thomaston, who lived only ten year, jeaving her with three little girls. As he and his son were going in a boat to their work

on Spruce Head Island, the boat capsized and both were drowned. In less than an hour from the time they left home for their day's work, they were brought back dead. It was a shock from which she never recovered. She lived a little over two years from that time, though with feels health and shattered nerves.

In early life she gave her heart to God and joined the Congregational Church at Roesville, Ill. About a year before her death she joined the M. E. Church at South Thomaston. Though of a retiring disposition, her Christian experience was clear and decisive. She always had a word for the Master and in conversation siways expressed a deep interest in spiritual things. Her "treasures" were "laid up in heaven," and there were her heart's affections.

Mrs. Bassick and her faithful husband did all in their power for the relief and comfort of the mother during her last days; and for the little girls left motherless we bespeak the prayers of the church.

Walradt. — Moses Walradt was born at Le Ray, N. Y., Nov. 12, 1825, and died suddenly at New Rochelle, N. Y., July 25, 1894.

He learned the trade of tanner and currier at Lockport, N. Y. Moving to Northbridge, Mass., in 1848, he became acquainted with Lavinis W. Prouty, with whom he was united in marriage, May 31, 1849. In 1862 her emoved to Shrewsbury, remaining there until his removed to Shrewsbury, remaining there until his removed to Chester, Mass., in 1863. Here he lived for over thirty years, honored and respected by all the community.

While visiting his son Arthur, at New Rochelle, N. Y., he left the house shortly after dinner. He went to the Park and stood for a time looking out upon the water; then, turning, he took a few steps and fell to the ground. Helping hands quickly lifted the prostrate form, only to find that the soul had taken its flight. Moses Walradt was not, for God had taken him. The widow, two sons and a daughter survive him. Henry M. is principal of a school in Lynn, Mass.; Arthur E. is a rising lawyer of New Rochelle, N. Y.; the daughter, Anna L., is the wife of Arthur Fay, of Philadelphia, Penn.

The funeral services were held at his late home in Uhester and in the Mathodist Episcopal Church, where he had worshiped so long. Rev. Benjamin F. Kingaley, of Holyoke, officiated. Nearly threescore and ten years of useful life; a well-rounded forty-five years of wedded life, in which he proved himself a kind, true, and affectionate husband and father; thirty years a member of the church, unassuming, careful and always having the best interests of the church and pastor at heart; loyal to God, and true as steel to his many friends — the church loses, and earth is poorer, but heaven gains and is brought a little nearer because of this translation.

Red Control of the church loses, and earth is poorer, but heaven gains and is brought a little nearer because of this translation.

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Review of the Week.

Tuesday, August 14.00990

— A steamer starts from Norway to rescue the Wellman party.

— The National House passes the Tariff bill with the Senate amendments; then passes bills providing for free coal, free iron, free sugar, and free barbed wire.

— The fate of the Salvadorean refugees on board the U. S. S. "Bennington" to be deter-mined by the California courts.

Native revolt on one of the Piji islands;

- The new Chinese treaty excluding Chine labor immigration, ratified by the Senate.

Wednesday, August 15.

The House of Lords rejects the Evicted Ten-

—Bluefields occupied by 2,000 Nicaraguans; Chief Clarence takes refuge on board the British cruiser "Mohawk."

- The U. S. cruiser "Charleston" ordered to

-Sudden death, at Quincy, of John Quincy Adams, at the age of 62.

—A gospel ship built to sail down the Missis-ppi and do missionary work among the Ne-

The Kaffirs in South Africa revolt

The corner-stone of the new Salvationists' temple on 14th Street, New York, laid; it will cost \$350,000.

Thursday, August 18.

- Death of Arthur Rotch, of this city, the

- Caserio guillotined at Lyons

Prof. S. P. Langley, the astronomer at Washington, honored with the degree of D. C. L. by Oxford University, Eng.

The Woman Suffrage amendment before the w York Constitutional Convention defeated.

— Two New York police captains put on trial, and four sergeauts dismissed from the force, by the police commissioners.

— New England City, near Chattanooga, Tenn. nearly wiped out by a hall and wind storm.

— The Wellman exploring party reach Tromsoe, Norway, safely.

- Miss Nettie Douglass, a school-girl of Hen-niker, N. H., murdered; her supposed murderer, Arthur Molean, arrested.

—Scores of Boer farmers killed and many atrocities committed by the Kaffirs.

Friday, August 17.

—The House free bills (sugar, coal, iron and barbed wire) referred, in the Senate, to the Finance Committee, whence, it is thought, they

—A Burnside (Conn.) machinist contracts for a war balloon to carry 250 shells for the use of the French government.

-Aldace F. Walker appointed a receiver of he Atchison Corporation, as successor of J. W

— The President leaves Washington to spend few days at Gray Gables.

Four Central American republics form onfederation. Costa Rica declines to join. The memory of William Culien Bryant santly honored at Cummington, Mass., his

birthplace one hundred years ago. — William B. Rice, Osborne Howes, jr., and Charles P. Curtis, jr., appointed members of the Metropolitan District Commission on Greater

Saturday, August 18.

— The astronomers at Lick Observatory, Cal., unonstrate by spectroscope that Mars is at-osphereless, or practically so.

—The Anti-anarchist bill, providing for the exclusion and deportation of alien anarchists, which passed the National Senate, will also pass

— The Cunarder "Campania" breaks the west-ern record by over three hours.

Korea favors Japan; a Japanese cruiser sunk by a Chinese war-ship.

Death, at Arlington, of Jeremiah Prescott, rmerly superintendent of the Eastern Rail-

-Eugene Lawrence, the historical writer, dies in New York.

The South Carolina Dispensary law again ed to be unconstitution The Senate decides to undertake no more tariff legislation; that settles the fate of the bills received from the House for free iron, sugar, etc.

-The President signs the Sundry Civil bill; he River and Harbor bill be his approval.

Monday, August 20.

-Ship "Gen. Knox" burned at her dock in New York; loss, \$200,000.

—The troops of the Sultan of Morocco repulsed in a fight with the Kabyles.

- A hundred Coxeyites sent out of Maryland by rail.

— Cholers spreading in Eastern Prussia

-Japanese and Chinese in this country he ening to their homes to take part in the war.

OUR OPPORTUNITY AND RESPONSIBILITY IN

eighteen to thirty dollars a year. After feeding and clothing themselves and families out of this, they have very little left;
and yet many of them give liberally for the
support of the Gospel. But it is almost impossible for such people to erect suitable
houses of worship; and to rent is out of the
question, for there are no rooms large
enough to accommodate the congregations.
The members will subscribe work and what smbers will subscribe work and what money they can, but they must have some help. In most places, with \$50 aid, they could build a church with seating capacity for seventy-five, and with \$100 seating ca-pacity for a hundred and fifty, and so on up. We ought to build a dozen or more chapels in the next twelve months, but cannot within the next twelve months, but cannot with-out your assistance. How many there are who, without any sacrifice, could build a chapel to seat a hundred or more of these poor people who are just beginning to ap-preciate the blessings of our holy religion with its sanctuary and Sabbath! If you cannot give \$100 or more, give \$50 or \$25, or whatever you are able, remembering it is not "according to that a man hath," but is not "according to that a man hath," but "according to your faith."

The Missionary Society cannot meet all these urgent calls, so if you have any money which can be spared from the regular be-nevolences of your church, you cannot do better than to help erect places of worship for these poor people who are in great num-bers turning from heathen darkness to the glorious light of the Gospel of Christ. If any person, or persons, will send me \$25 or more to help build chapels in these needy places, I will send you one of the idols which the people are abandoning in such great numbers and a photograph of a chapel. If you will send \$100 or more, you shall have ol and be allowed to name a chapel, and also have a picture of the chapel you name. If you cannot send \$25 or more send what you can, no matter how small the amount, and God will bless both gift and giver. How it would help Sunday-scho mission bands, Epworth Leagues and Chris-tian Endeavor Societies in their missionary work to have one of these false gods, and to know its former worshipers are now follow

ers of the meek and lowly Jesus!

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York. If you send to the latter, be sure and write him it is a special gift for Rev. J. H. Worley's work. Also write me, that I may know where to send the idol and photograph.

Foochow, China, July 10.

Heir of a Great Ancestry.

A distinguished ancestry may prove a burden rather than a blessing. In so far as it dampens hope and represses courage and energy, or turns the individual aside from the true aim of his own life, ancestry may be a hamper to succe s. It was a fortune circumstance that John Quincy Adams, the heir of a great name, a son of Charles Francis Adams, Lincoln's minister to the reacts Atlants, Informs Influence of the President whose name he bore, and the great-grandson of President John Adams, followed the bent of his own genius and tastes. Though he was never President of the United States or reversions of Massachusetts, he wade on the President of the United States or reversion of Massachusetts, he wade on the President of the United States or reversion of Massachusetts, he wade on the President of the United States or reversions of Massachusetts. governor of Massachusetts, he made an honorable record as a man and citizen. Born

in Boston, Sept. 22, 1833, he was educated in the Boston Latin School and Harvard, studied law, and indulged his taste for agriculture until his death on the 14th inst. had a genuine relish for home and private life; he cultivated the local and neighborlife; he cultivated the local and neighbor-hood virtues; a hale man among his towns-men, he found an intense and enduring pleasure in the cultivation of his model farm. To him, the only place greater than Boston was Quincy; and the privilege greater than to be governor of Massachu-setts was to be roadmaster in the home of his ancestors. This home-liking is an admirable virtue which it will pay us all to culti-vate. Mr. Adams was trial justice, chairthe school committee, and the invariable and model moderator of the town meeting. He was the town's servent He was the town's servant, and took the ut-most pains to do well the humblest part of his work. If he was never member of Congress or governor, it was because he was content to train in a minority party. He was independent and plucky; he da think and to utter his thought, whether in accord with his party and his ancestors or not. Though endowed with tact and geniality, he threw away the larger ambitions for which his fathers had contended, and found the humbler ones attainable and enjoyable.

Premier Dupuy.

The anarchists seem to be everywhere road in Europe. The con death of Caserio arouses rather than quells them. Dupuy, the prime minister of France, who lays a heavy hand on them, is an especial object of their enmity. In his visit to the south of France he was ac panied by three spies who detected a plot from over the Spanish border to take his life. Three of the associates were designated to perpetrate the foul deed while he was absent from Paris. A similar group had pursued him when he visited Lyons. In both cases they were to execute their purpose by dynamite bombs. But these flends are abroad in Italy, Germany and Austria as well as in France. The fanaticism seems to be a sort of permanent and infernal craze. The crank class has grown to fearful proportions.

The First Governor of Kansas.

Charles Robinson, the first governor of ansas, and a discreet leader of the Free State men in the early struggles of that mmonwealth, was born in Hardwick Mass., July 21, 1618, and died in Lawrence, Kan., Aug. 17, 1894. He entered Amherst, but failed to graduate on account of ill health. He later studied medicine at Woodstock, and practiced in Belchertown, Fitch-burg and Springfield. In 1849 he went to California, and in 1854 to Kansas as the confidential agent of the New England Emigrant Aid Society, settling at Lawrence. Under the Free State constitution of 1855 he was, in 1856, elected the first governor. was, in 1856, elected the first governor. Though arrested and tried for usurpation he was acquitted by the jury and re-elected in 1858 and 1859. Though moving through the thick of the fight, in the days preceding the Civil War which tried men's souls, he was a man of genial temper, sound judgment and indomitable courage. A tried man, he was always found true to the principles of freedom and the interests of the great border commonwealth he aided in founding.

The Evicted Tenants bill, providing for the restoration of the evicted tenant on certain con-ditions to his holding, has shared the fate of the Home Rule bill in the House of Lords. This bill, now laid in the great burial-place of so many hopeful measures, represented, above almost any other, the wishes of united Ireland.

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cake making, there is no aid so

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It is the perfect leavening agent

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The Wellman Expedition has disappointed the high expectations which were entertained in regard to it. The crushing of the "Ragnwald Jarl" in the ice seems to have crushed the hopes and courage of the expedition. They found dog travel on the ice a very slow and laborious way to reach the Pole, and very soon returned to the violatity of Davis Island, whence they will, at an early date, re-ship for Norway. Wellman declares he will make another attempt in 1896.

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Ferry Beach.

The Coast of Maine has become noted as the great resort in summer for those seeking pure air and osone breezes to recuperate their exhaustic and osone breezes to recuperate their exhaustic and beach, its bold bluffs of rocks making into the sea, its inlets and coxy nooks, woodlands and green fields, it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

and green fields, it is justly termed the "Garden of Eden," by all tourists and pleasure seekers.

In one of these pleasant, cory nooks is locaged the BAY VIEW HOUSE, which has been a popular resort for the last fifteen years.

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